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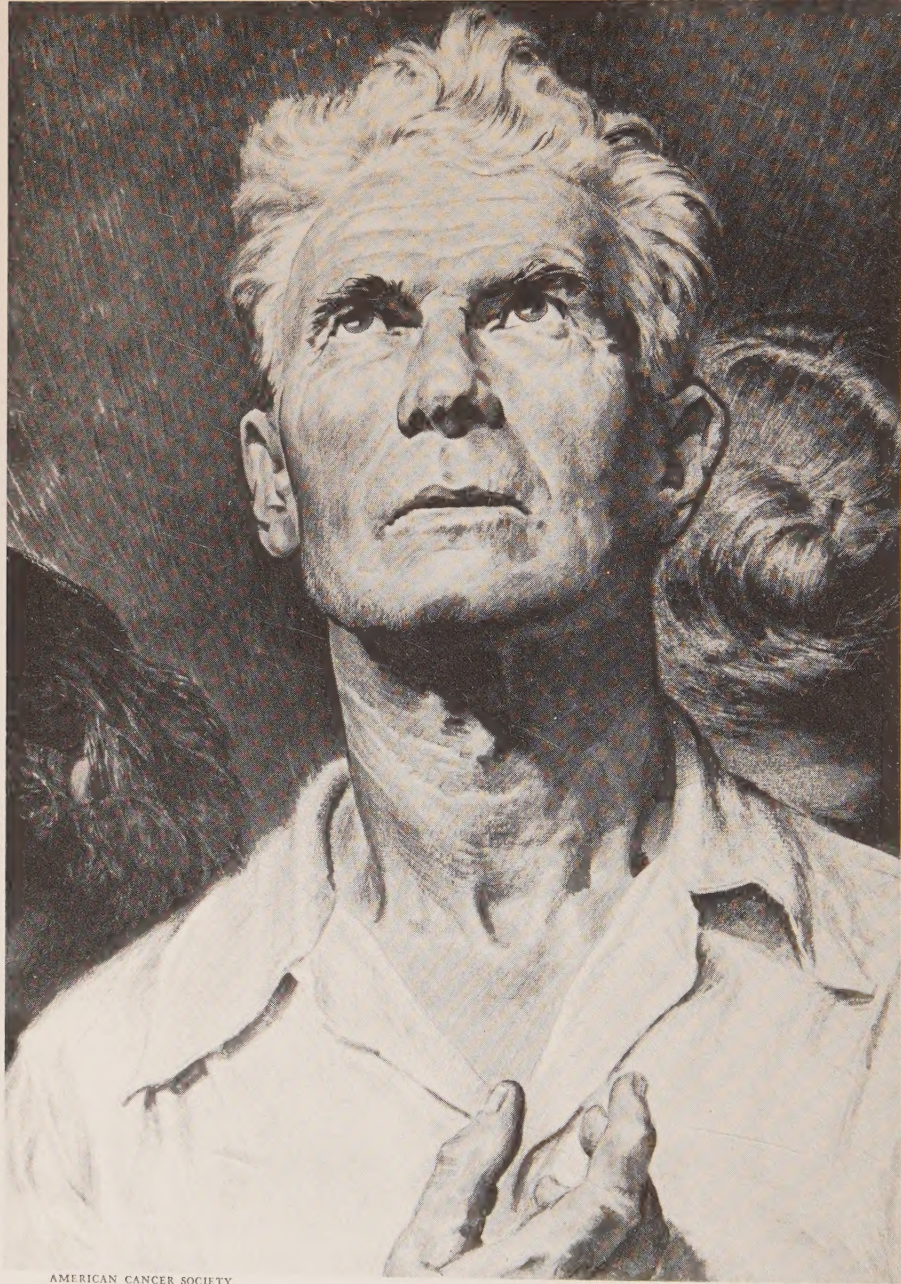
the great judgment day





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E. F. WARD, ARTIST

The Bible tells us that we must all appear before the judgment seat of Christ. Let us make peace with God now in preparation for that day.

the great judgment day



**In the light of the sanctuary
service**

By John L. Shuler

Author of Christ the Divine One

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**Jehovah
makes
an
appointment**





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WILLIAM HEASLIP, ARTIST

When Christ on the Mount of Olives foretold the events that would precede His second coming He called attention to the prophecy of Daniel.

Jehovah makes an appointment

FOR GOD'S PEOPLE in these latter days the two most important prophetic books in the Bible are Daniel and the Revelation. These books were written to guide us in the critical times through which the world is now passing. Through these prophecies we may learn what is God's message for our time; we may understand the nature of the special work that Heaven is now carrying forward for this world.

All the prophecies found in Daniel and the Revelation are important, but it is worthy of note that Jesus Christ has singled out the prophecy found in Daniel eight and nine as being of special importance for us to understand. When He foretold how the Roman armies would destroy Jerusalem He said, "When ye therefore shall see the *abomination of desolation, spoken of by Daniel the prophet*, stand in the holy place (whoso readeth, let him *understand*)" (Matthew 24:15).

This abomination of desolation is referred to in Daniel 9:27 as the "overspreading of abominations." Thus it is evident that Christ has urged us to seek especially for an



T. K. MARTIN, ARTIST

As Daniel stood by the riverside in vision he saw a ram conquering all beasts until a he-goat appeared and successfully challenged his might.

understanding of the prophecy found in the eighth and ninth chapters of the book of Daniel.

As Jesus Christ is the Bible's greatest theme, Daniel eight and nine may rightly be called the Bible's greatest and grandest prophecy, because of the important revelation there made of Christ's redemptive work and the vital relation it sustains to our salvation.

An Advance Historical Drama of Four Acts

The drama of the ages was presented to Daniel in four acts of symbolic representation.

1. A ram with two horns, which held sway wherever he went. (Daniel 8:3, 4.)

2. A he-goat that completely overpowered this ram and entered upon a wider rule than that exercised by the ram. He had a notable horn between his eyes; when it was broken off, four others came up in its stead. (Daniel 8: 5-8.)

JEHOVAH MAKES AN APPOINTMENT

3. A little horn came forth from one of these four, which entered upon a wider dominion than that of the goat or the ram. This power cast the truth to the ground and destroyed many of God's people. (Daniel 8:9-12.)

4. Certain angels held a special conference. One angel inquired how long the sanctuary would be trodden underfoot. Another angel declared that at the end of 2300 days the sanctuary would be cleansed. (Daniel 8:13, 14.)

The Prophecy Made Plain

After the prophet had seen this vision, he "sought for the meaning." Immediately the angel Gabriel was sent to his side, and he heard the voice of Michael, as the Captain of the Lord's host, issue this order to the angel who now stood before the prophet: "Gabriel, make this man to understand the vision" (Daniel 8:15, 16).

Gabriel's first words to the prophet were: "Understand, O son of man: for at the time of the end shall be the vision" (Daniel 8:17). This particular revelation was to have its application to the last days of earth's history—"the time of the end," a certain short, preliminary, closing period reaching to the end. This vision pertains to the very time in which we are now living. It is Heaven's truth for this age and demands our prayerful attention.

Act I Explained

Let us listen now to Gabriel as he explains the vision:

"The ram which thou sawest having two horns are the kings of Media and Persia" (verse 20).

The ram represents the empire of Medo-Persia. The two horns symbolize the two elements in the empire, the Medes and the Persians. The Persians became the sole rul-

THE GREAT JUDGMENT DAY

ing power in the later history of the empire. This is the meaning of the statement that "the higher" of the two horns "came up last."

Act II Explained

What power is symbolized by the rough goat? Gabriel answers:

"The rough goat is the king of Grecia" (verse 21).

The goat is a symbol of the kingdom of Greece. The fierce struggle between the goat and the ram prefigured the war between Greece and Persia by which the latter was completely overthrown.

Note further the angel's explanation:

"The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power" (verses 21, 22).

The great horn represents Alexander the Great, the first king, and the builder of the Greco-Macedonian Empire. The breaking of the great horn of the goat when he was strong represents the death of Alexander in the prime of life and at the zenith of his political power.

The four horns that came up after the great horn was broken represent the fourfold division of the empire of Greece among Alexander's four leading generals after his death. These four divisions were the kingdom of the west, or Macedonia, ruled by Cassander; the kingdom of the north, or Thrace, ruled by Lysimachus; the kingdom of the east, or Syria and Babylon, ruled by Seleucus Nicator; and the kingdom of the south, or Egypt, ruled by Ptolemy.

JEHOVAH MAKES AN APPOINTMENT

Act III Explained

Gabriel does not mention this third power by name, but the specifications he sets forth enable us to identify it without danger of mistake.

The ram was "*great*"; the goat was "*very great*"; but this little horn was "*exceeding great*." Therefore it represents some strong world kingdom that was greater than either Persia or Grecia; for Persia, a universal empire in its day, which ruled from India to Ethiopia, is simply called "*great*"; and Grecia, which was still more extensive and powerful, is called "*very great*." Hence, to find this little-horn power, which was pronounced "*exceeding great*," we must look for some empire which was more extensive and powerful than either Persia or Grecia.

Daniel saw this little horn arise after the four horns. In verse 23 Gabriel declares that this little-horn power would stand up in the latter time of the four divisions of the great kingdom, i.e., toward the termination of their career. It must then represent some power that succeeded the four divisions of Grecia. This little horn was a symbol of the world power that followed the kingdom of Grecia.

These three specifications forever settle the identity of this power. What empire greater than Grecia arose in the west after the fourfold division of Alexander's kingdom?—Rome, and Rome alone. No other power meets the specifications.

The Explanation Interrupted

After Gabriel had explained the meaning of the ram, the goat, and the little horn, he referred to the fourth part of the vision, the 2300 days, but he did not explain the time or make Daniel understand it.

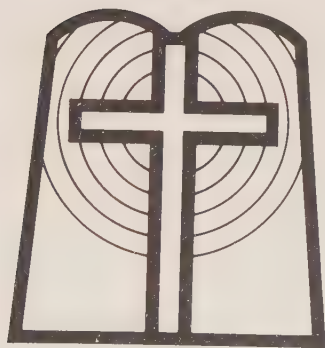
THE GREAT JUDGMENT DAY

"The vision of the evening and the morning [the twenty-three hundred evenings and mornings; see margin of fourteenth verse] which was told is true: wherefore shut thou up the vision; for it shall be for many days" (verse 26).

Daniel evidently fainted when Gabriel reached the fourth part of the vision about the 2300 days. (Daniel 8: 27.) Hence the angel could not then explain this period of time to him. Since Gabriel had been commissioned to make Daniel understand the vision, we would naturally expect that at some subsequent time Gabriel would return to the prophet to explain this period of the 2300 days.

This is exactly what happened, according to the record in the ninth chapter of Daniel. (Daniel 9:21.) While Daniel was praying about the restoration of Jerusalem, Gabriel came to throw light upon the 2300 days of the vision of Daniel 8.

Locating the judgment day





REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

The prophecy of Daniel 9 pointed out the year of the Messiah's appearance and the fact that He would make reconciliation for iniquity.

Locating the judgment day

Act IV Explained

THE GREAT PROPHETIC period of Daniel 8:14—the 2300 days—was given to point out the time of the first advent of our Saviour, to fix the date of the more essential features of His earthly ministry, and to make known the time when He would enter upon His closing work for the salvation of His people, corresponding to the cleansing of the sanctuary of the typical system. Events of eternal import to every soul are bound up in this greatest of all time prophecies, so that what otherwise might seem a dry and tedious review of facts and figures becomes a study of special and peculiar interest to every lover of Christ and His Word.

When Gabriel returned to Daniel to explain the fourth part of the vision regarding the 2300 days that were to reach to the cleansing of the sanctuary, he first told him how much of this period was allotted to the Jewish nation. He said, "*Seventy weeks are determined upon thy people and upon thy holy city*" (Daniel 9:24).

The original Hebrew word for "determined" in this text means "cut off." The way that Gabriel begins with



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the subject of time by specifying that seventy weeks are cut off for the Jewish nation shows that he is explaining the 2300 days.

No one could cut a ten-foot measuring stick from a little five-foot rod. So it is evident that the seventy weeks are cut off from some longer time period. In view of the connection between the prophecies of Daniel 8 and 9, it is evident that the seventy weeks are cut off from the 2300 days. (The reader is requested at this point to take pencil and paper and work out each calculation as we proceed. To do so will greatly help in understanding these prophetic periods.)

Seventy times seven is 490. Seventy weeks contain 490 days. When we cut off, or deduct, 490 days from 2300 days, it leaves 1810 days.



LESTER QUADE, ARTIST

The seventy weeks are the first 490 days of the 2300 days. This shows that the 2300 days consist of two periods—490 days which were especially allotted to the Hebrew people; the remaining portion of 1810 days, which would extend from the expiration of the 70 weeks, or 490 days, to the cleansing of the sanctuary.

In the reckoning of prophetic time periods, God has appointed each day to represent a year. In Ezekiel 4:6 the Lord says, "*I have appointed thee each day for a year.*"

On the basis of this rule, 2300 days would be 2300 years. Seventy weeks, or 490 days, would be 490 years. The 1810 days would be 1810 years. The correctness of the year-day principle in the computation of the prophetic periods in the books of Daniel and Revelation has been abundantly confirmed.



REVIEW AND HERALD

HARRY ANDERSON, ARTIST

The baptism of Jesus and His anointing by the descent of the Holy Spirit marked the beginning of His public ministry.

LOCATING THE JUDGMENT DAY

Gabriel next makes it very plain that the seventy weeks, as the first 490 day-years of the 2300 day-years, were to be reckoned from the time when the decree would go forth for the restoration of Jerusalem, which in the time of Daniel was in ruins. The angel told the prophet, "Know therefore and understand, that *from the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince shall be *seven weeks, and threescore and two weeks*" (Daniel 9:25).

The decree providing for the restoration of the Jewish state at the city of Jerusalem was issued by Artaxerxes, king of Persia, in the seventh year of his reign, which was 457 B.C. (Ezra 7:6-28.) Scholars have demonstrated by unquestionable evidence that the seventh year of Artaxerxes fell in 457 B.C., according to Jewish methods of reckoning.

The Exact Year of Christ's Baptism and Crucifixion Foretold

The reader will note from Daniel 9:25, as quoted above, that "seven weeks, and threescore and two weeks," or sixty-nine weeks from the going forth of the decree for the restoration of Jerusalem, were to mark the appearance of the Messiah to men.

There are 483 days in sixty-nine weeks. This means that 483 day-years from the time when this decree went into effect in 457 B.C., the Messiah was to appear to the Jewish people.

Ezra arrived in Jerusalem with the decree for re-establishment of the Jewish state on the first day of the fifth Jewish month. (Ezra 7:8.) This corresponded to the end of July or the beginning of August in our English calen-

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dar. A number of weeks after this were required to place the provisions of the decree in the hands of the provincial governors. (Ezra 7:21; 8:36.) It is evident that the decree did not go into effect until the autumn of 457 B.C.

Sixty-nine weeks, or 483 day-years, from the autumn of 457 B.C., when the decree began to be effective, reached to the autumn of A.D. 27.

In that very year Jesus Christ was baptized and began His public work. In John 1:41, margin, we find that the word "Messiah" signifies "the anointed." Isaiah 61:1, 2 shows that the anointing of the Messiah with the Spirit of God was to mark the hour of His appearance to Israel and the beginning of His public work. Matthew 3:16 shows that Christ was so anointed at His baptism.

Jesus was baptized by John the Baptist in the fifteenth year of Tiberius Caesar. (Luke 3:1-23.) According to a number of reliable authorities, Tiberius began to reign jointly with his stepfather, Augustus Caesar, in A.D. 12. When we thus reckon A.D. 12 as the first year of Tiberius Caesar, we find that his fifteenth year was A.D. 27, in which year, according to Luke, Jesus was baptized and began His public work. Thus the Messiah appeared at the end of the sixty-nine weeks of Daniel 9:25.

The prophecy of Daniel 9:25 was uttered about 538 B.C., which was about 565 years before Christ was baptized and began His work as the Messiah. This means that the Scriptures foretold 565 years beforehand the very year when Christ was to begin His public ministry, and the prophecy was exactly fulfilled. What striking evidence this is that the Bible is the inspired word of Him who alone knows the future, and that Jesus of Nazareth is the true and only Saviour.

LOCATING THE JUDGMENT DAY

Gabriel explained further that in the middle of the last week of the seventy, the Messiah would cause the sacrifice and the oblation to cease in God's earthly sanctuary. (Daniel 9:27.)

All the sacrifices and oblations of the Jewish system of worship met and ended in the sacrifice of Christ on the cross. (Hebrews 10:1-14.) The abolition of the sacrifice as appointed of God cannot refer to anything but the end of the sacrificial system at the cross, when Christ offered Himself once for all for the sins of the world. This was divinely signalized by the rending of the veil in the Temple at the moment when Christ expired on the cross. (Mark 15:37, 38.)

If we cut a week exactly in the middle, it gives us two portions of three and one-half days each. On the year-day basis of prophetic reckoning, the "midst" of the seventieth week would be three and one-half years from the baptism of Christ in the autumn of A.D. 27, at the end of the sixty-nine weeks. Three and one-half years from the autumn of A.D. 27 reached to the spring of A.D. 31.

At that precise time, after a public ministry of exactly three and a half years, Jesus Christ was "cut off," or crucified. Thus the whole sacrificial system expired by limitation.

The fact that Christ in His death brought to an end the sacrificial system, after a ministry of exactly three and one-half years from His anointing as the Messiah, confirms the truth of the interpretation that the seventieth week applies to no other time than a seven-year period that followed the baptism of Christ.

Christ confirmed God's covenant with many of the Jews during this seventieth week, according to the first

THE GREAT JUDGMENT DAY

clause of Daniel 9:25, by His personal ministry to the Jews for three and one-half years from His baptism to His crucifixion, and by the ministry of His apostles exclusively to the Jews for three and one-half years after His resurrection. (Ephesians 2:16, 17; Hebrews 2:3.) •

The Explanation of the Seventy Weeks and the 2300 Days

When we figure forward three and one-half years from the spring of A.D. 31, when the first half of the seventieth week ended, we are brought to the autumn of A.D. 34 as the terminating point of the whole period of the seventy weeks allotted to the Hebrews. At this time the rejection of Christ by the Jews reached a climax in their slaying of Stephen. The apostles began to preach the gospel in many villages of the Samaritans (Acts 8:25) into which Christ at first commanded them not to go. (Matthew 10:5, 6.)

After we cut 490 days from the 2300 days, 1810 days were left, which were to reach to the time of the cleansing of the sanctuary. Computing these 1810 day-years forward from the autumn of A.D. 34, we come to the autumn of 1844 as the grand terminal point of the 2300 days.

These prophetic interpretations and computations are confirmed by the great central facts in the life of Christ—His baptism, His ministry, and His crucifixion.

According to the prophecy of Daniel 8:14, the sanctuary was to be cleansed in 1844, at the end of the 2300 days. This naturally brings us now to the consideration of what constitutes the sanctuary and what is meant by its cleansing.

What is the sanctuary?





REVIEW AND HERALD

S. E. BOHLMANN, ARTIST

In the mount with God Moses was given a view of the tabernacle he was to build as the center of worship for the new nation of Israel.

What is the sanctuary?

IN DANIEL'S VISION (Daniel 8:14) the mighty angel of Jehovah solemnly affirmed that at the end of the 2300 days, or in 1844, the sanctuary would be cleansed. The cleansing of the sanctuary, then, is the central and controlling question in this wonderful prophecy of Daniel 8. But before we can understand the cleansing of the sanctuary we must know what constitutes the sanctuary.

Hence the question arises, "What is the sanctuary?" The answer is found in Hebrews 9:1:

"Verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

What was this? The Scripture explains:

"There was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of

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the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly" (Hebrews 9:2-5).

This description is so specific that there is no mistaking the object to which reference is here made. Every Bible reader knows that Paul in this text refers to the tabernacle erected by Moses in the wilderness according to the Lord's direction. Here is given a brief description of the two apartments of that tabernacle—the holy and the Most Holy Place—with the various vessels of service. The Lord Himself expressly called this tabernacle His sanctuary. (Exodus 25:8.)

Made Prominent in the Scriptures

This tabernacle built by Moses is described very minutely in Exodus, chapters 24 to 40. The earthly sanctuary was of such importance that sixteen chapters of the Bible are devoted to an explanation of its construction. Also one entire book, Leviticus, is given over to a detailed consideration of the various services that were carried forward in this earthly sanctuary. In the New Testament one important book, the epistle to the Hebrews, is devoted to the Mosaic tabernacle, its ordinances, and their meaning.

The Mosaic tabernacle formed a parallelogram about forty-five feet long and fifteen feet wide; and when erected, stood with its sides looking north and south, and its ends east and west. The sides and the western extremity were constructed of detachable boards, standing upright, set in sockets of silver at the bottom, and joined together at the top with bars; and both the boards and bars were overlaid with gold. At the east end, which was the entrance, were five pillars of acacia wood, overlaid with

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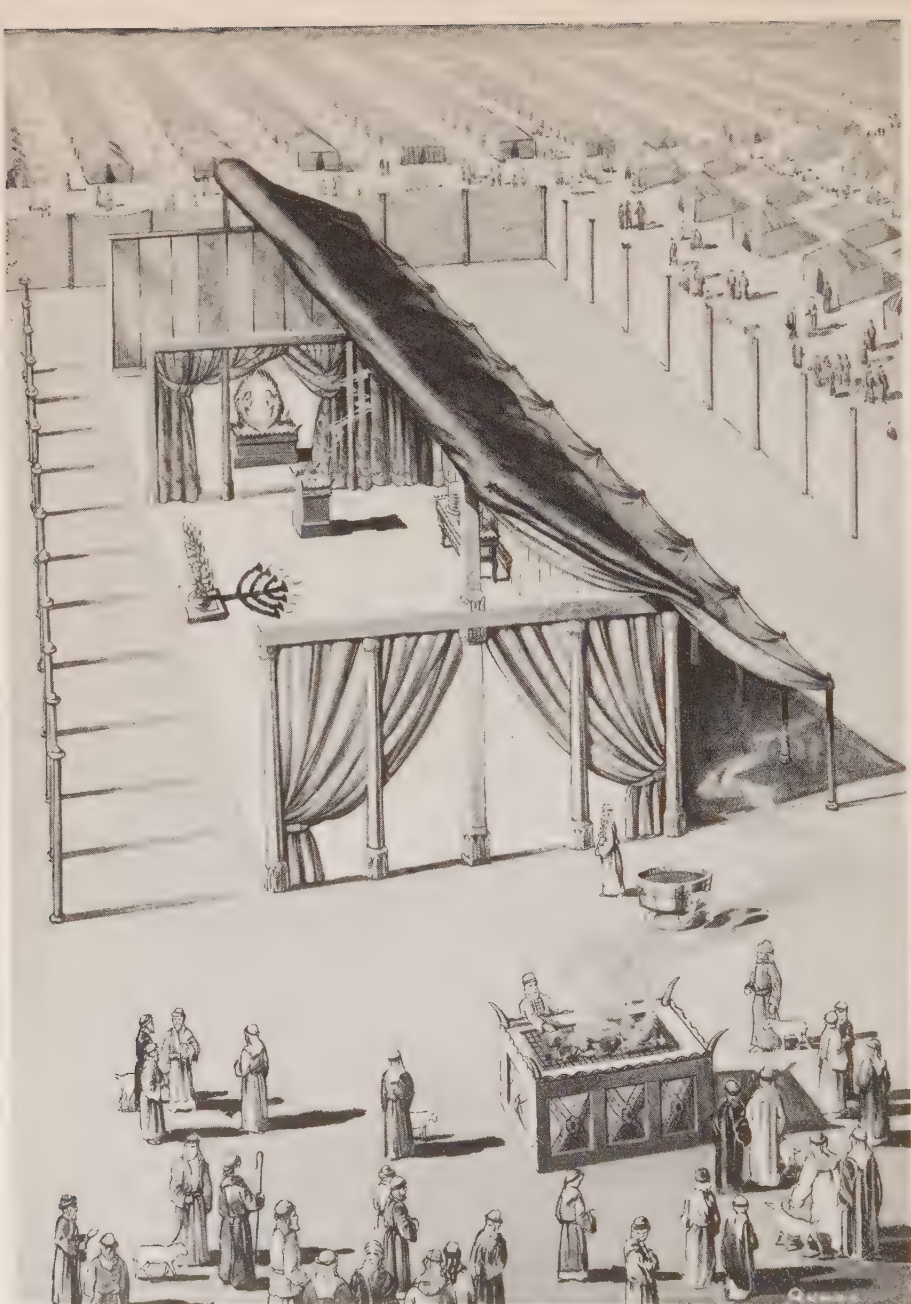
gold, set in sockets of brass. The roof and ceiling consisted of four different coverings. The first and inner covering was made of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. The second covering was composed of goats' hair, the third of rams' skins dyed red, and the fourth and last of badgers' skins. At the east end a fine embroidered curtain, hung upon the five wooden pillars overlaid with gold, formed the door of the sanctuary.

Two Apartments

The tabernacle was divided into two apartments by means of another veil, embroidered in gold thread with the figures of angels, and suspended from four other pillars of wood, overlaid with gold, set in sockets of silver. These four pillars were placed at exactly two thirds the distance from the front to the rear end of the tabernacle. The first apartment was called the holy place; the second was called the Most Holy Place, or the Holy of Holies. The furniture of the first apartment, or the holy place, consisted of the table of shewbread, the altar of incense, and the golden candlestick.

The table of shewbread stood on the north side. On this table the priests were each Sabbath to place twelve cakes of fresh bread, arranged in two heaps. The loaves that were removed, being accounted holy, were to be eaten only by the priests. It was called the shewbread, or "the bread of the presence," because it was continually before the face of Jehovah.

The shewbread pointed to Jesus Christ, "the bread of life," the true and living bread from heaven, for men. (John 6:32-35, 48-51.) Jesus is the real bread of the divine presence, because He is the one who is always in the



LESTER QUADE, ARTIST

The tabernacle consisted of two apartments. In the first was a candlestick, a table, and an altar of incense. In the second was the ark.

WHAT IS THE SANCTUARY?

presence of God. He is the true bread, because He feeds mankind with His own life and power. It is He that "giveth life unto the world." The shewbread was designed to teach men to feed upon Jesus as the everlasting Word.

On the south was the seven-branched golden candlestick, with its seven lamps. As there were no windows in the tabernacle, the lamps were never all extinguished at the same time, but shed their light by day and by night. This golden candlestick pointed to Jesus Christ, the Light-giver to the world. (John 8:12.) He came to give men light. His life itself was light. (John 1:4.)

Just in front of the inner veil, which separated the holy place from the Most Holy, stood the golden altar of incense. Upon this altar the priest burned incense every morning and evening at the hour of prayer. (Luke 1:9, 10.) This incense represented the righteousness of Jesus Christ, by which man's prayers are made acceptable to God. As the sweet incense ascended, diffusing its rich perfume throughout the tabernacle, so the Lord would have men know that the prayers that come in imperfect language from the lips of His children, ascend direct to the throne of God, made fragrant by the precious merit of Jesus Christ. (Romans 8:26, 27; Revelation 8:2-4.)

The Most Holy Place

The Most Holy Place, or inner apartment of the sanctuary, contained but one article of furniture, and that was the ark of the covenant, or testament. This was a chest, overlaid with gold. In it were two tables of stone, upon which was written the law of God, or the Ten Commandments. The cover of the ark was a solid piece of fine gold,

THE GREAT JUDGMENT DAY

on each end of which stood the figure of an angel, or covering cherub. These angels stood with uplifted wing, as if in worship.

Above the mercy seat, between the cherubim, appeared the supernatural bright light called the *Shekinah*, the visible manifestation of Jehovah's presence among His people.

The cover of the ark has been called the mercy seat, because mercy and pardon were granted to the repentant sinner when the blood of his offering was sprinkled before and upon it, thus honoring and satisfying the claims of the holy law beneath the mercy seat, which had been transgressed.

Surrounding the tabernacle was a court one hundred fifty feet long by seventy-five feet wide. This court was surrounded by hangings of fine linen supported by pillars. Its longer dimension was in the direction of the east and west, with a door forty-five feet wide, formed of curtains, and opening to the east. This court, enclosing the sanctuary, was erected in the center of the encampment of the Israelites. Three tribes pitched their tents to the north of it, three to the south of it, three to the east of it, and three to the west of it.

In the western half of this court stood the tabernacle. In the eastern half, a space seventy-five feet square, there were two articles of furniture, the brazen laver and the great brazen altar of sacrifice. The brazen altar was just inside the gate of the court, and on it were offered all the sacrifices of the people of Israel. This altar taught the great truth of justification by faith. Every sacrifice that was placed on this altar pointed to the great sacrifice of Calvary as the only way man can get right with God.

WHAT IS THE SANCTUARY?

The laver stood between the altar and the door of the tabernacle proper. Here the priests cleansed themselves before entering upon any of the services of the sanctuary. Thus they were taught the truth of sanctification—that those whom God set apart to His service must be purged from sin.

Observe now how, in the sanctuary, the varied glories of Jesus Christ were set forth in figure. The shewbread pointed to Him as the bread of life. The candlestick represented the Holy Spirit, received through Christ. The incense offered on the golden altar represented the merit of Christ, which alone makes prayer acceptable to God. Likewise the brazen altar, with its various offerings, foreshadowed different phases of the work of Christ for the salvation of man.

When Type Met Antitype

A few centuries after the Israelites became settled in the Promised Land, this portable tabernacle gave place to the beautiful Temple at Jerusalem. This Temple then became the earthly sanctuary of the first covenant. (See Hebrews 9:1.) Thus God ordained that for about fifteen hundred years the divine service should be conducted in a typical sanctuary.

But the time came when the shadow, the typical offerings of the Levitical system, must give place to the substance, the sacrifice of the Lamb of God.

Two days before His crucifixion, Christ departed from the Temple for the last time. Turning to the priests, He said, "Behold, your house is left unto you desolate" (Matthew 23:38). When Jesus expired upon the cross with the cry, "It is finished," the veil of the Temple was rent



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RUSSELL HARLAN, ARTIST

At the moment of Christ's death on the cross "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51).

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from top to bottom by unseen hands. (Matthew 27:51.) This was to show that the service of God in this earthly Temple had come to an end. This beautiful structure remained standing until A.D. 70, when it was completely destroyed by the Romans. But it ceased to be the sanctuary of God when the great Sacrifice was offered on Calvary's cross, and the dispensation of types came to an end.

Where, then, is the sanctuary that was to be cleansed in 1844? The earthly sanctuary of the old covenant had ceased to exist hundreds of years before this date was reached. The question now arises, Is there any other sanctuary brought to view in the Scriptures? Has the new covenant a sanctuary?

The Sanctuary in Heaven

The use of the word "also," in Hebrews 9:1, shows that the second, or new, covenant, which was ratified at the death of Christ, has a sanctuary. The scripture tells us that the first covenant had "*also* ordinances of divine service, and a worldly sanctuary." And as the two covenants are contrasted in the eighth and ninth chapters, this is the same as saying that the new covenant has likewise its service and its sanctuary.

Hebrews 9:8 speaks of this earthly sanctuary as "the *first* tabernacle." If that was the first, there must be a second. And as this first tabernacle was the sanctuary of God during the time covered by the first, or old, covenant, then at the crucifixion of Christ, when the ministry of the second, or new, covenant took the place of the ministry under the first, or old, covenant, the second tabernacle must have taken the place of the first, and this must be the sanctuary of God under the new covenant.

THE GREAT JUDGMENT DAY

Now the question comes, Where shall we look for this sanctuary of the new covenant, under which we are living today? By the use of the word "also" in Hebrews 9:1 the writer of this epistle intimates that he had spoken before of this sanctuary. So we find at the beginning of the eighth chapter the sanctuary of the new covenant set forth in these words:

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:1, 2).

Here a contrast is shown between the first and second tabernacles, namely, between the tabernacle of the old and the tabernacle of the new covenant. The first was pitched by man, erected by Moses; the second was pitched by the Lord, not by man. The first tabernacle was the place where the earthly priests performed their ministry under the old covenant; the second is the place where Jesus Christ, the High Priest of the new covenant, performs His ministry. The first was here on the earth; the second is in heaven.

Built After a Pattern

We must not conclude that this earthly sanctuary, or first tabernacle (Hebrews 9:8), was made before the heavenly sanctuary existed. The sanctuary built by Moses was built after a pattern. The great original existed in heaven; what Moses constructed was but a figure. When he was instructed to build the sanctuary, he was shown on the mountain a pattern that he was to take as a model. He was shown not only a pattern of the sanctuary as a

WHAT IS THE SANCTUARY?

whole but also of every article of furniture to be placed in the tabernacle. The Lord's instructions to him were, "Look that thou make them after their pattern, which was shewed thee in the mount" (Exodus 25:40; see also verse 9).

What was the pattern after which the earthly sanctuary was thus built? Listen to the apostle:

"It was therefore necessary that *the patterns of things in the heavens* should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are *the figures of the true*; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:23, 24).

This scripture plainly teaches that the earthly sanctuary was patterned after "things in the heavens"; that its holy places, or apartments, were "figures of the true." This earthly sanctuary was simply a model of the heavenly sanctuary, which was already in existence in heaven.

We are not to understand from this that the Mosaic tabernacle and its services were an exact replica, or the very image, of the heavenly sanctuary and its service, for it is self-evident that earthly things cannot fully represent heavenly things. (Hebrews 10:1.) The earthly sanctuary with its services under the old dispensation was a type of the heavenly sanctuary with its divine services under this new dispensation.

Seen by John in Vision

But some may ask, "Has anyone ever seen this sanctuary in heaven?" Yes, John, while in exile on lonely Patmos, was taken to heaven in vision, and shown a tem-

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ple there which he called "the temple of God" (Revelation 11:19). It was the sanctuary, for it had furniture that belonged only to the sanctuary. He saw seven lamps of fire burning before the throne. (Revelation 4:5.) Here, then, is the antitype of the golden candlestick of the earthly sanctuary, with its seven branches. He saw the altar of incense, the golden censer, and much incense, all of which pertained exclusively to the sanctuary. (Revelation 8:3.) In Revelation 11:19 we read that when the second apartment of the heavenly temple was opened, John saw "in his temple the ark of his testament." What was the ark? It was an article of sanctuary furniture found in the Most Holy Place.

Thus John beheld the sanctuary in heaven; he has given us a brief description of it and has mentioned the essential articles of its furniture. And what more need we? Moses says he made the sanctuary after a pattern that was shown to him. The book of Hebrews says plainly that that pattern was the true sanctuary, and that it is now in heaven; and John completes the chain of evidence by saying that he actually saw it there.

This heavenly sanctuary has two apartments, in harmony with the plan of the earthly tabernacle given to Moses. From John's description of the various articles of furniture, which he saw in the heavenly temple, it is plain that he was shown both apartments of the true sanctuary above. (Revelation 4:5; 8:3; 11:19.)

What the Sanctuary Teaches

Let us note here how emphatically this subject of the sanctuary teaches the binding obligation, the perpetuity and immutability, of the holy law of God.

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As the two tables of stone, containing a copy of the Ten Commandments written by the finger of God, were placed in the ark of the testament in the Most Holy Place of the typical, or earthly, sanctuary, so the original of the Ten Commandments must be in the ark of His testament, which John saw in the Most Holy apartment of the heavenly sanctuary.

Before any change could be made in the Decalogue, it would be necessary to change the original, which is now in heaven. He who would make such a change would have to scale the battlements of heaven, fight his way through those mighty angelic hosts that surround the jasper throne, and reach into the ark of God's testament. Impossible? Yes. Just so it is impossible for any human authority to make any change in God's law.

Sin the Transgression of the Law

The purpose of Christ's atoning work and intercessory ministry under the new covenant is to take away sin (Hebrews 9:26), and "sin is the transgression of the law" (1 John 3:4). It is clear, then, that the ministry of Christ, our High Priest, in the heavenly sanctuary today has special reference to the law of Ten Commandments, the law which points out what sin is. (Romans 3:20.)

Not only does the new covenant provide full pardon for sin through the sacrificial and mediatorial work of Jesus Christ but another one of its provisions is that the same law of ten commandments, written upon stone under the old covenant, shall, under the gospel dispensation, be written upon the heart (Jeremiah 31:31-33; Hebrews 8:10), that it may be obeyed and so revealed in the life (Psalm 40:7, 8; Romans 8:3, 4). Thus the moral law,



REXED AND KRAZIT

HARVEY ANDERSON, ARTIST

Since the Saviour ascended to heaven "to appear in the presence of God for us," He has been serving as our high priest in the sanctuary above.

WHAT IS THE SANCTUARY?

written on the two tables of stone and binding on God's people during the Mosaic age, stands unchanged today and is in force upon Christians under the gospel dispensation. A study of the texts cited will make it clear that the final aim of the priestly mediation of Christ is the restoration of the supremacy of the moral law.

An examination of the ceremonial law of the Levitical system makes it plain that the ministration in the earthly sanctuary was performed with special reference to the law of Ten Commandments. The ministry of the priests in the earthly sanctuary was a shadow of Christ's ministry in the heavenly sanctuary. (Hebrews 8:5.) Christ's ministry is the reality, the substance, shadowed forth by theirs. Hence the Ten Commandment law in the ark, with reference to which the shadowy services were performed, must be the very same as that in the real ministry of the gospel dispensation. In other words, the real ministry of Christ must be performed with reference to the same law in every particular, with reference to which the shadowy ministration of the Levitical priesthood was performed. If not, then their ministry was not a shadow of His, the two dispensations are rent asunder, and the whole arrangement of God's grace in both the Old and the New Testament is thrown into chaos.

The Sanctuary the Center of Gospel Truth

The book of Hebrews was written to show that the sacrifices of the old were types of the greater sacrifice of the new. Its priests were types of Jesus Christ in His perfect priesthood, and their ministry was performed unto the shadow and example of the ministry of our Priest above. The epistle to the Hebrews, in the New Testament, is a

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commentary on the book of Leviticus in the Old Testament, tracing the priesthood and remedial work of Jesus Christ as typified in every detail in the Levitical priesthood and in the complete round of sacrificial service in the earthly sanctuary. It is clear, then, that in order to understand the work of Jesus Christ as High Priest, as set forth in Hebrews, we must understand the meaning of those services that were performed by the Levitical priests in the earthly sanctuary, as commanded by Moses in the book of Leviticus.

There is no other subject that so fully unites all parts of the Sacred Volume into one harmonious whole as this subject of the sanctuary. Every gospel truth centers in the sanctuary service and radiates from it like the rays of the sun.

The question, What is the sanctuary? has been clearly and fully answered in the scriptures cited. The term *sanctuary* as used in the Bible refers first to the tabernacle built by Moses as a figure of the true; and, second, to the "true tabernacle" in heaven, the sanctuary of the new covenant, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in heaven. A careful consideration of the services of the Mosaic tabernacle will now reveal what is meant by the cleansing of the sanctuary.

The atoning blood





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VERNON NYE, ARTIST

The death of Christ on the cross for the sins of the world was prefigured in every sacrificial lamb offered on an altar in faith.

The atoning blood

THE CENTER OF the entire sanctuary service was the blood of the atonement. All the other services would have been absolutely useless if there had not been a way provided for the remission of sins through the blood.

"All have sinned." "The wages of sin is death." "Without shedding of blood is no remission" of sin (Romans 3:23; 6:23; Hebrews 9:22). These three divine declarations bring us face to face with the solemn fact that there is no other way for any man to be saved but by the blood of Jesus Christ.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every

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one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:3-6).

How Redeemed

Note these nine facts about the blood:

1. There is redemption through the blood alone. "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (1 Peter 1:18, 19). All the gold and silver in the world cannot redeem a single soul. Nothing else can redeem but "the precious blood of Christ, as of a lamb without blemish and without spot." He purchased us with His own blood. (Acts 20:28.) The Lamb of God was slain and has "redeemed us to God" (Revelation 5:9) by His blood.

2. There is forgiveness of sin through the blood alone. "In whom we have redemption *through his blood*, even the forgiveness of sins" (Colossians 1:14; see also Ephesians 1:7). "Without shedding of blood is no remission" (Hebrews 9:22).

All the money in the world cannot purchase the pardon for a single sin. All the good deeds a man may ever do cannot secure the forgiveness of the smallest transgression.

"What can wash away my sin?
What can make me pure and clean?
Nothing but the blood of Jesus."

Cleansing Only Through the Blood

3. There is cleansing from sin only through the blood. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

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"Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

Eternal Interests Endangered

Any system of teaching that denies Christ's atonement has no pardon or salvation to offer its adherents. It leaves them to perish in their sins. All such teaching and preaching is not only absolutely valueless but is positively dangerous to man's eternal interests.

4. There is safety in the blood alone. "When I see the blood, I will pass over you" (Exodus 12:13). The destroying angel entered every house throughout the land of Egypt that was not sprinkled with the blood. The first-born of Pharaoh on the throne and the first-born of the captive in the dungeon perished together. One thing alone guided the angel of death on that dark and dreadful night—WHERE THERE WAS NO BLOOD, THERE WAS NO SALVATION.

And, friend, this is as true now as it was then. God's decree is, "Without shedding of blood is no remission." To refuse the doctrine of atonement by the blood of Christ is to take issue with God.

Some may say, "It does not make any difference whether we believe in the atonement or not." But look at the Israelites and the Egyptians, the one with the blood, divinely shielded from the sword of judgment; the other without the blood, defenseless, and slain by the destroying angel. There was a difference then, and there is the same difference now.

One thing alone sheltered the first-born in the land of Egypt 3,500 years ago, and one thing only will shelter

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the sinner today from the impending judgments of God. It is the blood. The blood of the paschal lamb, then, was but a type of "the precious blood of Christ" that redeems and shelters now.

Friend, can any question be of such importance to you as this one: "Am I shielded and sheltered by the precious blood of the Lamb of God?" O have you fled for refuge to the blood that was shed on Calvary? There "Christ our passover" was "sacrificed for us." There the ransom for sinners was paid, and justice satisfied. When you personally appropriate the merits of His blood to your individual case your sins are forgiven, your guilt is removed, and you stand justified before God.

God says, "When I see the blood, I will pass over you." Does He see the blood of Christ sprinkled on you? Have you faith in that precious blood? Though I am deeply sensible of my guilt as a sinner, thank God, it is my privilege to say, "Jesus is my hiding place; I depend upon the blood." Then I can rest assured that I am perfectly safe in Him. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

"Happy they who trust in Jesus;
Sweet their portion is, and sure."

Made Nigh by the Blood

5. There is access to God through the sacrifice of Christ alone. "Ye . . . are made nigh by the blood of Christ" (Ephesians 2:12). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19). The precious blood of Jesus provides for us a perfect standing before God.

6. There is atonement alone through the blood. "It is

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the blood that maketh an atonement for the soul" (Leviticus 17:11).

7. There is justification through the blood alone. "Much more then, being now justified by His blood, we shall be saved from wrath through him" (Romans 5:9).

8. There is sanctification through the blood alone. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Through the blood of the everlasting covenant we are made perfect in every good work to do His will. (Hebrews 13:20, 21.)

9. There is victory through the blood alone. "They overcame him [the devil] by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11)—the testimony that they were washed in the blood.

The precious shed blood of Jesus Christ is that which procures every blessing that the Christian enjoys. The scriptures quoted plainly show that it is the price of our redemption, the channel of our forgiveness, the means of our cleansing, the pledge of our salvation, the means of our access, the basis of our justification, the power of our sanctification, and the certainty of our overcoming. O the priceless and infinite value of His blood!

Every cult that denies or sets aside the blood thereby rejects the *only means* of redemption, of forgiveness and cleansing from sin, of salvation, of access to God, of atonement, of justification, of holiness and victory. Surely this fact should be sufficient to lead us to beware of all such teachings. Do not allow anyone to rob you of the matchless blessings that are yours to enjoy only "through faith in his blood."

The value of any belief is determined by its attitude



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HARRY ANDERSON, ARTIST

The precious blood of Jesus was shed that we might have all the blessings of salvation. We must appropriate those blessings for ourselves.

toward the heart of the gospel—the atonement of Christ. Without the blood there is no gospel of life. Any belief or religion that denies or leaves out the atonement can never be acceptable to God. It is like the bloodless sacrifice of Cain. All hope based on such teaching must inevitably perish in the lake of fire with sin and sinners.

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No Other Hope

Aside from the blood of Jesus there is no hope. If the blood of Jesus is neglected or despised there can be no peace, no security. "How shall we escape, if we neglect so great salvation?" To such, there is nothing "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." A terrible awakening awaits those who despise the blood of Christ. (Hebrews 10:26-29.)

Again, dear reader, allow me to ask, Are you under the safe shelter, the secure refuge, the blessed hiding place, of the Redeemer's blood? Are you sure you are there? Forgive our insistence; the subject is of such unspeakable importance that we dread mere assent, the following of others, or the professing of it only from education.

There has to be an individual appropriation of the merit of Christ. The soul must say by faith, "The blood of Jesus was shed for me, not merely for someone else, but for me." Was it shed for you, friend? The experience of justification comes to you when your personal faith appropriates the merits of His blood to your individual case. (Romans 3:25.)

The sprinkled blood is speaking. Does it speak pardon and peace to you? It does if you have chosen that it shall. Man must yield his will in order that God may work. Man's part is by faith to make the offering of Jesus Christ his own personal offering.

Jesus died for all. His death is sufficient to atone for the sins of the world. But that all-sufficient atoning sacrifice becomes efficacious for my pardon and salvation only as I make that offering mine, accepting Jesus by faith as

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my personal Saviour and my substitute. I must believe that He "loved *me*, and gave himself for *me*."

Under the Levitical law the sinner who came to obtain the remission of his sins had to lay his hands on the head of his sacrificial victim, and confess his sins over its head. The laying of his hands upon the head of the animal and the confessing of his sins signified the transfer of his guilt to the innocent victim, thereby indicating his faith in Christ, the Lamb of God, who Himself "bare our sins in his own body on the tree" (1 Peter 2:24). Likewise now, my personal faith must lay hold upon Jesus, my surety and substitute, thus enabling me to say, "I am crucified with Christ" (Galatians 2:20).

Christ had been divinely appointed to be the sin-bearer for the whole world. (Isaiah 53:6; John 1:29.) But if I would be free from my guilt, I must personally lay my sins on Him by my individual confession to Him. Thus there is no condemnation to them who are in Christ Jesus. (Romans 8:1.)

If you have personally accepted Him you may rest there, while your song can be:

"Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more."

The blood is the theme of our praise here, as we look "unto him that loved us, and washed us from our sins." And in the blessed hereafter, when we stand before the throne, our song will be, "Worthy is the Lamb that was slain," and has "redeemed us to God" by His "precious blood" (Revelation 5:9, 12. See also Revelation 1:5; 7:9, 14).

**What is
Jesus
doing now?**





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HARRY ANDERSON, ARTIST

Our High Priest "is able . . . to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession."

What is Jesus doing now?

THE ENTIRE LEVITICAL ritual, with its types and symbols, ceremonies and sacrifices, was a shadow of the cross and was a compacted prophecy of the gospel. It was the gospel in figures. Every act of those ancient priests in the shadowy sanctuary service, as they went in and out, was a prophecy of the Saviour's work when He entered the heavenly sanctuary as our high priest. (Hebrews 8:1, 2.)

"At the present day the person who comes to the study of the New Testament through the interpreting lights of the types and symbols of the Levitical services finds a depth and richness in the study that are found in no other way. It is impossible to have exalted views of Christ's atoning work if the New Testament is studied without a previous knowledge of the deep, blood-stained foundation in the Old Testament gospels of Moses and the prophets." —S. N. HASKELL in *The Cross and Its Shadow*, Preface, p. v.

Every ceremony of the Mosaic tabernacle contained beautiful lessons of gospel truth. The books of Moses, with

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their detail of offerings and sacrifices, their rites and ceremonies, are regarded by too many Christians as dull and meaningless reading; but when we let the shadow of the cross fall upon those pages every chapter becomes a canvas on which we see some beautiful picture of the work of our Saviour.

God designed that through the services of the earthly sanctuary men should be directed to the Saviour and become acquainted with the nature of Christ's work in the heavenly tabernacle. The service of the Levitical priests was a shadow of the work of Christ, our High Priest. By studying the sanctuary and its services we may gain an understanding of the very work Jesus Christ is doing in heaven today. Thus God's way will be made plain. (Psalm 77:13.)

Is a Cleansing Necessary?

The references cited from the book of Hebrews make very plain that the sanctuary referred to in Daniel 8:14, which was to be cleansed at the end of the 2300 days, in 1844, was the sanctuary of the new covenant, not upon earth but in heaven. But someone may ask, How could there be anything in heaven that needs cleansing? This question is answered in Hebrews 9:22, 23, which may be paraphrased as follows:

"Almost all things are, according to the law, to be cleansed with blood; for without shedding of blood is no remission of sin. For this reason it was necessary that the earthly sanctuary (the pattern of the heavenly sanctuary) should be purified or cleansed with the blood of these earthly sacrifices (the blood of animals, verse 19), and it was necessary for the very same reason, that the

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heavenly sanctuary itself should be cleansed; but this must be with blood that is better, or of more value, than the blood of animals; it must be even with the precious blood of Christ Himself."

The book of Hebrews plainly tells us that the sanctuary in heaven *must be cleansed*. We should not lose sight of the fact that this cleansing is not like a house-cleaning. It does not involve the removal of any physical impurities. It is not accomplished with water, soap, mops, and scrub brushes. It is a cleansing accomplished with blood. But the use of blood is for the sake of "remission," or the forgiveness of sin, nothing else; hence the cleansing is a cleansing from sin: and the book of Hebrews testifies that such a cleansing does pertain both to the earthly and to the heavenly buildings.

Now the question arises, How did sins enter the sanctuary, that it should need to be cleansed from them? We can understand this when we understand the typical sanctuary service of the Hebrews and its meaning. Many ceremonies were performed in connection with the ministration in the earthly sanctuary; but in considering the cleansing of the sanctuary, we are concerned particularly with the sacrifice of expiation.

The Gospel in Figure

When an Israelite committed sin he broke the law of ten commandments contained in the ark in the Holy of Holies; for "sin is the transgression of the law" (1 John 3:4). Now God has decreed that "without shedding of blood is no remission" of sins (Hebrews 9:22). The holy law of God in the ark, therefore, demanded blood before this sin could be remitted.

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"It is the blood that maketh an atonement for the soul"; "for the life of the flesh is in the blood" (Leviticus 17:11). As the blood is "the life" (Leviticus 17:14), and without blood there is no remission of sin, it is plain that the broken law required the life of the transgressor. The law condemned and sentenced him to death. Thus the divine decree is, "The soul that sinneth, it shall die" (Ezekiel 18:4); "The wages of sin is death" (Romans 6:23).

Only faith in a Redeemer to come could save the sinner from the penalty of guilt. God commanded that the transgressor show this faith by placing his sin, in figure, upon the head of an animal substitute. He was to bring to the door of the tabernacle a lamb, a goat, or a bullock. Placing his hand upon the head of this innocent victim, he confessed his sin upon it, and thus the sin was transferred, figuratively, to the innocent substitute. The substitute took his guilt; he took its innocence. Thus the victim took his place, dying in the sinner's stead.

The sin was then conveyed, in figure, into the sanctuary, either by the blood, which was sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed; or by the flesh, which was eaten by the priests. Thus the demands of the holy law of God were satisfied, and the sinner went free. The life of the animal sacrifice was thus substituted for the life of the transgressor.

How beautifully all this pictures to us the vicarious atonement of Jesus Christ! Every lamb laid upon Israel's altar was a type of Him, "the Lamb of God, that taketh away the sin of the world" (John 1:29). As the lamb died, bearing in figure the sinner's guilt, so Jesus Christ died, bearing our guilt in fact.

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Man had sinned. Man had transgressed the holy law of God. The law said that he must die. He was doomed to destruction. But in His great love for us Jesus stepped in and became our substitute. He died in our place. We deserved to die, but Christ bore the penalty in our stead. He loved us and gave Himself for us. He died that we might go free.

How thankful we should be that the innocent Lamb of God was willing to take upon Himself our guilt, and pay the penalty of our sin! O praise His name, that He was willing to die for us, that we might not perish, but have everlasting life!

How glad we should be that He takes our sin and guilt upon Himself, and gives us His own righteousness and innocence in return!

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

Let us note here, in passing, how the sanctuary service teaches us not only the love and mercy of God but also the holiness, integrity, authority, and majesty of God's law. Jesus died for man on the cross because man had broken the law of God. If the holy law of God could have been abrogated, changed, or set aside in any way, Jesus need not have died. Throughout the eternal ages the cross of Calvary will stand as positive evidence that God could not change His law in the slightest particular, even to save His best Beloved from a shameful death. The death of Christ confirmed the law.



T. K. MARTIN, ARTIST

On the Day of Atonement, while the worshipers bowed in prayer, the high priest entered the Most Holy Place to remove the sins of the year.

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Sins of Israel Lodged in the Sanctuary

As the sin of the penitent was transferred in figure to his offering when he confessed his sin over its head, so when the blood was administered, the sin was deposited in the sanctuary itself. As the blood is the life, and in that life was the guilt, the presence of the blood in the sanctuary was evidence that the life had been taken, and that in that blood the sin had been lodged in the sanctuary itself.

This service of the sacrifice of expiation, with the offering of blood before the broken law, went forward in the sanctuary from day to day. There was a continual transfer of sins from the people to their offerings, and through them to the sanctuary. Thus the sins of the Israelites accumulated in the sanctuary, day after day, throughout the year. What became of these sins? The answer to this question will make plain what is meant by *the cleansing of the sanctuary*.

How the Cleansing Was Effected

On the Day of Atonement, at the end of the Jewish ecclesiastical year, these sins, which had accumulated in the sanctuary during the year, were removed. A full account of how the sanctuary was cleansed on this day is found in the sixteenth chapter of Leviticus.

On the annual Day of Atonement the high priest received from the congregation of Israel two goats, which he presented before the Lord at the door of the tabernacle. These goats were exactly alike in value, size, age, and color; they were counterparts. With these goats before him, one on the right hand, the other on the left, the high

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priest plunged both hands into an urn containing the lots, which he drew out, one in each hand. On the one was engraved "La Yahweh" (For Jehovah), on the other "La Aza'zel" (For Azazel, or the scapegoat). Thus one goat was chosen for the Lord, the other to be the scapegoat.

The high priest then slew the Lord's goat and conveyed his blood within the veil into the second apartment, or the Most Holy Place. Standing before the sacred ark, in the presence of God, he sprinkled the blood upon the mercy seat directly over the law, to make satisfaction for its claims.

In this way final remission was secured for all the guilt of the congregation, and the sanctuary was cleansed from their sins that had been confessed and brought into it during the year.

Then, in his character of mediator, the high priest took the sins upon himself and bore them from the sanctuary. These sins were then placed upon the scapegoat, which was taken into the wilderness. There it miserably perished. (Leviticus 16:21, 22.) The sins of the people were thus separated from the camp. This is what is meant by the cleansing of the sanctuary. This was done once every year, on the Day of Atonement, the tenth day of the seventh Jewish month. This was the only occasion during the entire year when any person was permitted to enter the Holy of Holies, and even then no person except the high priest could enter there.

Now all this was but a type, a shadow, a pattern, or a picture of the work of Christ as our high priest in this present gospel age. These ceremonies were ordained to be an object lesson, typifying the work of Christ in man's behalf. They could do no more, "for it is not possible that the

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blood of bulls and of goats should take away sins" (Hebrews 10:4). Nothing in all this world, nor in the universe of God, can purge away sin, except the blood of Jesus. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The Heavenly Sanctuary Opened

In order that we might be freed from our sins, it was first necessary for Christ to bear them in His own body on the tree. (1 Corinthians 15:3; 1 Peter 2:24.) Having shed His blood for us, He ascended to the tabernacle in heaven to plead the cause of guilty man, who, because of sin, is worthy of death.

At the moment when Christ expired upon the cross, the inner veil, separating the holy apartment of the temple at Jerusalem from the Most Holy, was rent in twain from top to bottom by unseen hands. This was a sign that the service of God was no longer to be carried forward in the earthly sanctuary.

Henceforth the sinner need no longer come to Jerusalem, nor to the priest, to offer his sacrifice. The great and all-sufficient Sacrifice had been made once for all. Every child of Adam could find pardon and peace by accepting Christ's atoning blood.

The way into the heavenly temple was now made manifest. The shadow had been supplanted by the substance. The earthly sanctuary had been superseded by the heavenly. Thereafter, the sinner's faith was to enter into the holy places on high, where Jesus appears in the presence of God in behalf of man. (Hebrews 10:19-22.)

When Christ ascended to heaven He entered the heavenly sanctuary. The prophet in vision upon the isle of Pat-

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mos saw Him in the first apartment, where the seven lamps of fire burn before the throne. (Revelation 4:5; 1:13.)

Having sacrificed Himself as man's substitute, the world's Redeemer went back to heaven, to plead the merits of His righteousness and His blood in behalf of sinners. Hence we have the assurance: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1).

Christ's sacrifice in our behalf has been accepted. Thus it is possible for God to forgive men their transgressions.

Jesus sends out the invitation to all the world, Come unto Me for pardon and everlasting life. The way to come is described in Acts 20:21, where we are told that it is by "repentance toward God, and faith toward our Lord Jesus Christ." We confess our sins to God through Christ. He is our sacrifice. As the penitent in the Mosaic dispensation laid his sins in figure upon his sacrifice by confessing over him his transgressions, so we actually lay our sins upon Christ by confessing them to God through Him. As anciently the sins of the people were by the blood of their sin offerings transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. In Scripture language, they go "before to judgment" (1 Timothy 5:24).

What, then, is to become of these sins? Will they remain there forever? No, they are removed; for the sanctuary must be cleansed. When does this cleansing take

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place? Gabriel will tell us: "He said unto me, Unto two thousand and three hundred days; *then shall the sanctuary be cleansed*" (Daniel 8:14). This prophecy locates the time for the cleansing of the heavenly sanctuary. This 2300-day-year period ended in 1844.

The true sanctuary in heaven, of which Christ is the high priest, is the only one that could possibly have been cleansed in 1844, at the close of the 2300 years, for it was the only one then in existence. In A.D. 70, when the Temple at Jerusalem was destroyed by the Romans, the earthly sanctuary ceased to exist. The prophecy of Daniel 8:14, therefore, has reference to the heavenly sanctuary.

What Happened in 1844

The earthly sanctuary was cleansed once a year, but the heavenly sanctuary is cleansed once for all. (Hebrews 9:22-26; 7:23-25.) The time for the beginning of its cleansing was 1844, marked by the termination of the 2300 days in that year.

When the high priest cleansed the earthly sanctuary by removing the sins of the people, he entered into the second apartment, or the Most Holy Place, to minister in the presence of God before the ark of His testament. This was the final work in the yearly round of the earthly service.

So in 1844, when the time came for the cleansing of the heavenly sanctuary, Jesus, our great High Priest, entered the Most Holy apartment of the heavenly temple, beginning at that time the last part of His intercessory work for mankind, as foretold in the book of Daniel. Peter refers to the blotting out of sin when he says:

"Repent ye therefore, and be converted, *that your sins may be blotted out*, when the times of refreshing shall



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RUSSELL HARLAN, ARTIST

While our great High Priest is cleansing the records above, He calls upon His sincere followers to cleanse their hearts from every sin.

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come from the presence of the Lord; and He shall send Jesus Christ" (Acts 3:19, 20).

According to this scripture, the time for the blotting out of sin is just before Christ's second coming. This blotting out, or removal, of sin is the cleansing of the heavenly sanctuary. This work of judgment began in 1844 and has been going on ever since.

Forgiveness is always granted whenever the penitent confesses his sin. But though the sin is forgiven, it remains on the books of record till that person's case is disposed of in the judgment. This is plainly shown in Christ's parable recorded in Matthew 18:23-35.

The forgiveness of sin and the blotting out of sin are not synonymous. While our past sins are forgiven at conversion, they are not blotted out at that time. If they were, they could not be brought into the judgment later on, when our cases are called. Since the dead are to be judged out of the things written in the books, according to their works, it is clear that the sins of God's people could not be blotted out until after their cases were favorably decided in the judgment. When a man turns to God, forgiveness for past transgressions is free and full, yet they remain on the books of record, to be blotted out in the time of the judgment if the righteous man remains faithful to God, or to stand against him if he forsakes the service of God and dies in his sins.

In the typical service the sin of the penitent was in figure atoned for (Leviticus 4:20, 26, 31, 35), and forgiveness was granted when his offering was sacrificed according to the Lord's directions. But the sin was not finally disposed of until the Day of Atonement, when the sanctuary was cleansed. So on the cross a Sacrifice was of-

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ferred sufficient to atone for the sins of the world. Forgiveness is granted the sinner when he accepts Jesus as his personal Saviour, and thus by faith makes the offering of Calvary his personal offering. Then in the judgment, during the cleansing of the heavenly sanctuary, his sins are finally blotted out.

Sin is the only thing that separates man from God. (Isaiah 59:1, 2.) The cleansing of the sanctuary removed the sins of the year, thus effecting a union between God and His people, setting them at one. Therefore, the day on which this cleansing work was done was known as the Day of Atonement—the day of at-one-ment. So when the investigative judgment is finished, and the heavenly temple is cleansed, the sins of God's people will all be blotted out, and they will be free from them forever. (Jeremiah 50:20.) Then Christ will come to gather to Himself the purchase of His blood, that their at-one-ment with Him may be complete. On the other hand, the sins of the wicked, who do not accept Him, will remain on the books of record and will separate them from God forever.

In due time after the Second Advent, sinners, having rejected every offer of salvation, will, in mercy, be blotted out of existence. "They shall be as though they had not been" (Obadiah 16; see also Psalm 37:20). It is God's purpose to have a universe cleansed from sin and all its bitter fruitage. The answer of the angel in Daniel 8:14 was to the effect that in 1844 the time would come for the cleansing of the sanctuary, which would result in the removal and final disposition of sin.

After the atonement had been effected in the type, the high priest put off his linen garments, attired himself in robes of beauty and glory, and *returned to the waiting*

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congregation in the outer court. (Leviticus 16:23, 24.) Jesus will soon finish the work of the antitypical atonement. Soon He will divest Himself of the sacrificial garments and, attired in robes of glory and beauty far exceeding anything man has ever seen, He will come forth to His waiting people, whose sins and iniquities shall be remembered "no more" forever. It is to this coming forth of our High Priest that Hebrews 9:28, speaking in the very language of the above type, refers:

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

As the cleansing of the sanctuary in the type came on the great Day of Atonement, so we conclude that the cleansing of the heavenly sanctuary will come on the great antitypical day of atonement. The Day of Atonement in the type came in the autumn, on the tenth day of the seventh Jewish month; and as we have found that the cleansing of the heavenly sanctuary began in the autumn of 1844, we conclude that that work and the great antitypical day of atonement began on the tenth day of the seventh month (Jewish time), which in 1844 was October 22.

This brings us face to face with this solemn truth: On October 22, 1844, Jesus Christ, our great High Priest, entered upon His closing work in the tabernacle on high. When that work is finished, He will return to earth to consummate the plan of redemption and to dispose of sin forever. We are living today in the most solemn period in the history of God's dealings with men.

**“The hour
of his judgment
is come”**





REVIEW AND HERALD

HARRY ANDERSON, ARTIST

Contrary to the popular conception that the judgment will come at some distant day, we learn from the Scriptures that the great tribunal is already in session. During this very age when men are prone to forget

God, the deeds of all are passing in review before the great Judge.

“The hour of his judgment is come”

THE CLEANSING OF the sanctuary was accomplished by the removal of the sins of the year on the Day of Atonement. This Day of Atonement was a day of judgment in the camp of Israel, and whatever soul did not find pardon in that day was cut off. (Leviticus 23:27-29.) The Jews even yet in their observance of the Day of Atonement regard the day as “the day of judgment,” although they celebrate it without the service connected with the casting of lots upon the goats.

This will appear in the announcement of the day made by their rabbis. As a sample, we quote the words of the *San Francisco Jewish Exponent* for September, 1892. In announcing the day, it said:

“The monitory sounds of the shophar [trumpet] are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial, and the final judgment of Yom Kippur [*Yom*—“day”; *kippur*—“atonement”].”

In 1902, Isidor Meyer, rabbi of San Francisco, in announcing the Day of Atonement, spoke of the Jew thus:

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"He is also summoned by the voice of the same trumpet, or shophar, to scrutinize retrospectively his actions of the past year, while he stands trembling before the all-seeing eye of eternal Justice sitting on the throne of judgment."

As the cleansing of the typical sanctuary was a day of judgment in Israel, so the cleansing of the heavenly sanctuary on the antitypical day of atonement is a time of judgment. At the time appointed by the prophecy of Daniel 8:44, the cleansing of the heavenly sanctuary began in accordance with the type; the ministration of our High Priest was changed from the holy place to the Most Holy Place, and Jesus entered upon the final phase of His priestly work. This marked the opening of the judgment hour in heaven. (Leviticus 16:2, 3, 12, 13; Revelation 11:18, 19.)

The judgment is a work of unusual interest and of the deepest significance. Its decisions pertain to the whole human family. The Word of God expressly declares that "we shall *all* stand before the judgment seat of Christ" (Romans 14:10).

Other subjects may not interest us, because they treat of matters with which we have no connection. Not so with the judgment. Every child of Adam is concerned here. Hence, whenever God's Word announces anything pertaining to the judgment, every ear should listen and every mind give heed.

The Two Phases of the Judgment

There are two divisions to the work of judgment in human courts: First, there is an examination of the evidence in the trial for the purpose of rendering a verdict,

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or decision, as to the guilt or innocence of the accused. This investigative phase of the judiciary is concluded with the pronouncement of the sentence. Then comes the second phase of judgment, the execution of the sentence. In like manner, the work of the court in heaven in the judgment of the righteous and the wicked consists of two phases; namely, investigative and executive.

Our study of this subject in the Scriptures reveals the fact that in the judgment of the professed people of God, there will first be an investigation or examination of their characters, to decide who shall, because of a living faith in Christ, be granted a place in the kingdom of God; and also to determine their respective rewards. As we have seen, this investigative judgment began in 1844, at the end of the 2300 days of Daniel 8:14. When the work of the investigative judgment is finished, Christ will come to execute its decisions.

It is generally believed that the work of the judgment will be accomplished in a single day. Men have been accustomed to picturing a great judgment day at the end of time, in which the righteous and wicked dead, numbering untold millions, will rise and stand in their places before the great throne, and be called up, one after another, and judged one by one.

Could all this be done in one day? Let us see. There are only 1,440 minutes in a day. You cannot conceive of any judgment of individual cases that would take less than a minute. So a judgment day of merely twenty-four hours would not be sufficient for that great assize, as commonly pictured.

Someone may ask, "Is there anything too hard for the Lord? If God is all-wise, could He not judge the whole



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Judgment is an individual matter. The case of each person will be brought up, and every sinful act, idle word, and thought examined.

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world in even a moment of time?" We fully believe that divine Omniscience and Omnipotence could judge all mankind in an instant, and without the use of any forms and processes that would make the work intelligible to His creatures. We would not raise any questions as to how, or in what length of time, God *could* judge the world.

All God's works testify that He is a God of law and order. Hence we conclude that there will be order in His judgment. In His infinite wisdom God will choose such a plan, and use such an amount of time in the work of the judgment, as is necessary to make evident to all created intelligences in His universe the righteousness of His judgments. (Revelation 15:3-5, 7.) We desire to make plain how His word declares that *He will* judge the world.

The Heavenly Court Now in Session

Instead of finding the popular conception to be true, that the judgment will come at some distant day, we learn from the Scriptures that the great tribunal is already in session. Solemn thought! The Supreme Court of the Universe is even now handing down its final decisions for life or death. Christ is even today separating those who, by patient continuance in well-doing, seek for glory and honor and immortality from those who are contentious and obey not the truth, but obey unrighteousness. He is even now drawing the dividing line, which places the sheep on His right hand and the goats on His left.

The Scriptures show that the judgment begins in heaven while the people of earth are following their ordinary pursuits. Revelation 11:18 tells us that the judgment of the dead is going forward while the spirit of war

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prevails among the nations. We are told in Daniel 7:9-11 that while the judgment is in progress in heaven, the great apostate power described by the prophet is still doing its work on earth.

In the fourteenth chapter of Revelation we are taught that God's judgment will begin in heaven long enough before the end of time for Him to warn the world that "the hour of His judgment *is come*." In addition to this message announcing the opening of the judgment hour, two other messages will be given to all the world. Then the end will come, and Christ will return. (Revelation 14: 6-14.) So it is that while people are about their ordinary pursuits, God calls a halt, with the solemn message, "Fear God, and give glory to Him; for the hour of His judgment *is come*." Thus it is made plain that when the time of God's judgment arrives, the fact will be heralded "to every nation, and kindred, and tongue, and people."

Just before the return of Christ at the end of the gospel age, Jesus will conclude His intercessory work, human probation will close, and the door of mercy will be shut forever. When this point is reached, all cases will have been decided for eternity. Jesus will say:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11, 12).

The Bible plainly declares that God will judge His own people first.

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4: 17).

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The Investigative Judgment a Preliminary Work

It is necessary that this judgment of the people of God should take place before the coming of Christ. When Jesus appears again, He will gather all the saints home to heaven by raising the righteous dead to immortality and translating the righteous living to eternal glory. He will bring rewards to His people according to their works. Before this can be done, it is obvious that some investigation of their record must have taken place, in order to determine who among the professed people of God are worthy of participating in this resurrection and translation, and just what reward they deserve, according to their works. Therefore, the judgment of the saints, the decision of their cases for eternity, is past when Christ comes.

When the last trump is heard at His coming, all the living righteous, in the twinkling of an eye, will be changed to immortality. (1 Corinthians 15:51, 52.) There can be no time then for investigation of character and decision of destiny. There can be no examination after that to determine whether they shall be accounted worthy (Luke 21:36) of eternal life, for they will have already laid hold upon it. This matter must be determined before the Lord comes; hence the investigative judgment of the righteous takes place before the return of Christ.

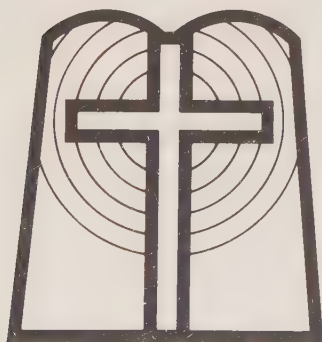
The parable of the marriage in Matthew 22 also teaches that the investigative judgment will take place before the return of Christ. Previous to the wedding the king comes in to inspect the guests (verse 11), to see if all are attired in the wedding garment. He who is found wanting is cast out; but all who, upon examination, are found to have on the wedding garment, are accepted.

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The wedding garment is the spotless robe of Christ's righteousness. The inspection of the guests is the investigation of the characters of believers, to determine who are prepared for the kingdom of God. And as this examination of the guests preceded the wedding, and as Christ's coming takes place after the wedding (Luke 12:36, 37), it is clear, therefore, that the investigative judgment will precede the second coming of Christ.

We are told that when the Lord comes, His reward is with Him, "to give every man according as his work shall be" (Revelation 22:12). There must then be an examination of the life record to determine what the work of every individual has been. This is especially evident from the fact that while God knows without investigation what every man has done, finite beings are also interested in the judgment. When the awards have all been made, not only the redeemed but angels are to join in the acclaim of praise, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3), so that each will know that all the decisions of the judgment are just.

A great modern movement





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FRED COLLINS, ARTIST

Heaven's last call to humanity to turn to God is symbolized in the Scriptures by three mighty angels who proclaim God's messages.

A great modern movement

WHEN AN EARTHLY court opens, a crier announces the fact, and all who have cases pending are warned to prepare for trial. Of how much more importance to the whole human race is the opening of the judgment in heaven, when the Judge of all the earth decides the destiny of every human being for time and eternity. It is unthinkable that such a momentous event would come unheralded. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). The Lord did not allow the year 1844 to pass without proclaiming to the world that this great court was beginning its sessions.

The Sounding of the Trumpets

As the time of cleansing the earthly sanctuary drew near in the camp of ancient Israel, the people were forewarned of the approach of the solemn hour. This Day of Atonement was the typical day of judgment; and the soul who let the day pass unheeded, with sins unforgiven, was cut off from among his people. There was to be a spe-

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cial preparation of heart as the high priest went in to minister before the sacred ark in the Most Holy Place.

This typical service of cleansing the sanctuary came on the tenth day of the seventh month. On the first day of that month there was "a memorial of blowing of trumpets, a holy convocation" (Leviticus 23:24). Ten days before the decisive Day of Atonement the silver trumpets pealed out through the camp of Israel proclaiming the approach of the solemn day.

The First Message

True to the type, as the fateful year 1844 drew near, bringing the opening of the investigative judgment in heaven and the beginning of the closing work of the gospel, the judgment-hour message of Revelation 14:7 was sounded like a trumpet call over the world. In the Advent movement of 1834-44, or for ten years before the close of the 2300 days in 1844, men began to proclaim that the end would come about that time.

In America this message was given by some three hundred ministers belonging to the evangelical denominations. In Great Britain about seven hundred ministers of the Church of England were giving the message at the same time. Dr. Joseph Wolff, the great missionary and noted linguist, down to the year 1845, "proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindustan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations. He

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declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindus, Chaldeans, Yeseedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Orghantsh and Bokhara, the queen of Greece, etc."—*Voice of the Church*, pp. 343, 344.

In Norway, books and charts on the Second Advent were circulated extensively, and in addition to the testimony of the living preacher, publications proclaiming the Lord's coming were sent to practically every missionary station in the world. The burden of this message was, "Fear God, and give glory to him; for the hour of his judgment is come," and thousands everywhere prepared to meet the Lord.

As the result of a diligent searching of the Scriptures, under the guidance of the Holy Spirit, men in different countries, without any communication with one another, discovered that the 2300 days of Daniel 8:14 would end in 1844. When the believers in the Advent message, thinking that the earth was the sanctuary, found that those days were to end in 1844, they reasoned that its cleansing would be by fire at the second coming of Christ; therefore, Christ must come on the tenth day of the seventh Jewish month in that year. They overlooked the fact that nowhere in the Bible is the earth spoken of, or referred to, as the sanctuary. They overlooked the fact, also, that the only sanctuary in existence in 1844 was the one in heaven, where our High Priest ministers.

The Disappointment

The year 1844 passed, and Christ did not come. The Advent believers were sorely disappointed. Was this movement a failure? By no means. They were absolutely

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correct in proclaiming that the 2300 days ended in 1844. Their mistake consisted in not understanding what the sanctuary was, and in not understanding the nature of its cleansing.

Such misunderstanding of prophecy and consequent disappointment are not without Scripture parallels. When Christ rode triumphantly into Jerusalem His disciples welcomed Him with loud shouts of joy. They fully expected to see their Lord ascend the throne of David, and reign as a temporal prince. But they were doomed to bitter disappointment. Only one week later, Jesus, instead of being acclaimed King, was condemned, buffeted, spat upon, crucified, and taken down from the cross dead and placed in the tomb.

They were mistaken and disappointed. But their rejoicing had been in fulfillment of Bible prophecy. (Zechariah 9:9.) The crucifixion of Christ, the very event that the disciples regarded as the death knell of all their hopes, was soon followed by the resurrection, and thus the kingdom was made forever sure.

The computation of the long time period of 2300 days, ending in the autumn of 1844, stands today without impeachment. The mistake was not in the reckoning of the prophetic period, but in the *event* to take place at its end. Through this error the believers suffered disappointment, yet even that was foretold in the sure word of prophecy. (See Revelation 10.) God's hand was directing this movement in fulfillment of His purpose, and their labor had not been in vain in the Lord.

Further study revealed the fact that instead of the Second Advent's being due to occur when the 2300 days ended in 1844, Christ at that time began His work of

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ministry in the Most Holy Place of the heavenly sanctuary, or, in other words, began the investigative judgment. This was the sudden coming of the Lord to His temple, foretold in Malachi 3:1. This was the coming of the Son of man to the Ancient of days, as described in Daniel 7:13, in connection with the opening of the judgment on October 22, 1844, as depicted in Daniel 7:9, 10. Then Christ entered upon the work of blotting out the sins of His people, as their names one after another come up in the judgment. This is a work that must be finished before the Lord can appear to give reward to His servants.

Foretold in Scripture

Although the believers were mistaken in part, and sadly disappointed, yet, like Christ's triumphal entry into Jerusalem, this 1844 movement bore the credentials of Heaven in that it fulfilled divine prophecy and was marked by the mighty movings of the Spirit of God. The tenth and fourteenth chapters of Revelation contain a clear forecast of the work and outcome of this Advent Movement. John on Patmos saw a mighty angel coming down from heaven, having in his hand a little open book.

In narrating the vision the prophet continues:

"The voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was

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in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Revelation 10:8-11).

The angel sent from heaven evidently was commissioned to open to the minds of men the prophecies of Daniel, which for many years had been sealed. (Daniel 12:4; Revelation 10:2.) Study of this book during the decade from 1834-44 threw light upon the great time period of 2300 days, and led to the glad hope that Jesus would come in 1844.

But the sweet anticipation of soon tasting the joys of immortality at the immediate coming of the Saviour was turned into bitter disappointment when the time passed and Christ did not come, even as the prophet upon eating the little book found it sweet as honey to the taste, but afterward very bitter.

"Thou Must Prophesy Again"

Although their computation of the time was correct, the event expected by the believers in 1844 did not occur. Their work of preaching was not yet done. John had foretold that they must "*prophesy again* before many peoples, and nations, and tongues, and kings" (Revelation 10:11).

Light was to be given, directing their minds to the temple of God in heaven (Revelation 11:1), and as by faith they followed their High Priest in His ministration in this heavenly tabernacle, new duties were revealed. So when the year 1844 passed and Christ did not appear, although some lost faith in the prophecies, further Bible study on the part of the faithful confirmed their interpre-

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tation of the 2300 days and brought to light the truth on the sanctuary question. A complete system of doctrine, connected and harmonious, making known their present duty, was revealed to them by the Scriptures.

The believers in 1844, following by faith their great High Priest as He began His closing ministration in the Most Holy Place above, beheld the ark of His testament. (Revelation 11:19.) The holy law of God, there enshrined, was presented to them in its true light. They were led by the Holy Spirit to square their lives by these Ten Commandments, the standard of God's judgment.

They saw that the fourth commandment of the Decalogue requires the observance of the seventh day. This led them to examine the reason why they were then observing the first day of the week, or Sunday, instead of the last day of the week, which God had sanctified. They could discover no Scriptural evidence that the fourth commandment had been abolished or that the Sabbath had been changed. They found that the blessing and sanctification that God had placed upon the seventh day in the beginning had never been removed. As they honestly desired to do God's will, they now manifested their loyalty to God by keeping His Sabbath holy. In 1860 these people became known as Seventh-day Adventists.

We have already noted that following the disappointment, the believers in the Advent learned from a study of Revelation 10:11 that they must "prophesy again" before many nations. God had many truths for them yet to teach. Another message of warning and instruction was to be given. Not only did God's Word call for the proclamation of the first angel's message but there was also a second and a third message to be proclaimed to all the world before

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the end. This is plainly set forth in the prophecy of Revelation 14:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . .

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (verses 6-14).

Since the work of giving the gospel is committed to human beings, it seems reasonable to conclude that the threefold message will be given to the world by men, though the work will be in the charge of angels, whom the prophet saw flying in the midst of heaven.

According to Revelation 14:14, the giving of the threefold message is immediately followed by the coming of Christ. It is evident, then, that the proclamation of this

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message will be God's last warning to a dying world. It will be preached to the last generation just before the return of the Saviour.

Let us point out now five distinguishing features of this message:

1. Announcement of the Judgment in Session

This message will point out the nearness of the Saviour's return, and call upon men to prepare to meet their soon-coming Lord. Its keynote will be, "Fear God, and give glory to him; for the hour of his judgment is come."

A message announcing the opening of the judgment can be proclaimed only in the last days, for only then is it true that *the hour of His judgment is come*. This message will teach men that the judgment is now actually in session.

According to Daniel's prophecy, the hour for the opening of the investigative judgment, as announced in Revelation 14:7, came in 1844. (Daniel 8:14.) Hence this message of Revelation 14:6-14 must cover the time from the opening of the judgment in 1844 until the close of probation. In other words, it will be proclaimed from 1844 to the end of the gospel age.

2. The Sign of the True God

This message will call upon men to worship the true God, the Creator. Its solemn admonition is: "Worship him that made heaven, and earth." Creative power is the distinguishing attribute of the true God. (Psalm 76:5; Jeremiah 10:10-12.) He has set apart the Sabbath as a memorial, or reminder, of Creation. Every time we keep the seventh day we show that we are worshipping the God

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who made the heavens and the earth in six days and rested the seventh. That we may remember Him, God asks us to keep the seventh day. (Exodus 20:8-11.)

Thus the Sabbath of Creation, the seventh day, is the sign of the living God. (Ezekiel 20:20.) It is the Creator's seal, showing His right to reign over all things. Sabbathkeeping is therefore a distinguishing mark that proclaims its observers worshipers of the Creator. For thus saith the Scripture: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12). Therefore, to receive and observe the Sabbath is to receive "the seal of the living God" in the forehead. (Revelation 7:1-3.)

3. The Call Out of Babylon

This message will announce that "Babylon is fallen." Though there are many creeds and many communions, in reality there are only two systems of worship—the true and the false. So the Bible brings to view only two churches—the true church, which keeps the commandments of God (Revelation 12:17), represented by a virtuous woman; and the false church, represented by a vile woman, known as "Babylon" (Revelation 17:4-6). This term "Babylon" is used in the book of Revelation to designate the various false or apostate religions. Every professedly Christian religion in the world which is not in harmony with the commandments of God, the Bible includes in this false religious system known as Babylon.

The fall of Babylon is fully evident today in the increasing conformity of professed Christians in general to worldly practices and customs, a steady decline in real

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spiritual life, and a rapid departure from the fundamental doctrines of the Bible.

Notwithstanding the spiritual darkness and dearth that exist in the churches that constitute Babylon, the great body of Christ's true followers are still to be found in their communion. Many of these are dissatisfied today with their present condition and are longing for clearer light. In due time the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, "Come out of her, my people" (Revelation 18:4).

4. Warning Against the Mark of Apostasy

The final gospel message calls men to the worship of the true God, and to receive His seal in the forehead by keeping His Sabbath holy. Satan has sought to ensnare the world in a false system of worship. As the true Sabbath, the seventh day, is the sign that distinguishes the true worship of God, so the false sabbath, the first day of the week, which the Roman Catholic hierarchy (the beast power of this prophecy) has set up in the place of God's Sabbath, is a sign of its authority, and has become the mark of its worship. The message of Revelation 14 enables the obedient to gain the victory over the beast and over his mark by the reception of the seal of God.

5. Obedience to God

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). Those who accept this threefold message will be noted for their obedience to the commandments of God and the faith of Jesus.

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The distinguishing features of this great message are now before us—the judgment, now in session, according to Daniel 8:14; the worship of the true God and the reception of His seal; the call out of Babylon; a reform on Sabbath observance, or a turning from the false sabbath, or papal Sunday, to the true Sabbath of God, or the seventh day; obedience to all the precepts of Jehovah and the faith of Jesus. Such are the teachings of the great threefold message.

These five features distinguish this true message for the last days from every other religious movement. The mission of Seventh-day Adventists is to proclaim this message to all the world. In the light of this prophecy of Revelation 14:6-14, it is absolutely certain that in giving to men this message, as outlined above, Seventh-day Adventists are giving the *right message at the right time. It is the very truth of God for our day.*

This message is preparing a people for the second coming of Christ by leading them into full obedience to the commandments of God. When the work of presenting this threefold message to the world is completed, Jesus will return to receive His people unto Himself.

Court week in heaven





PHOTO BY: H. ARMSTRONG ROBERTS

The Bible pictures the judgment in heaven as similar to a court scene here on earth. There is a Judge, books of record, and angel witnesses.

Court week in heaven

THE MOST AWE-INSPIRING event that the human mind can contemplate is the investigative judgment, where the Majesty of heaven Himself dispenses the eternal awards of divine justice. No more imposing scene could be imagined than that so graphically pictured in the vision given to Daniel, the prophet of God:

"I beheld till thrones were placed, and One that was Ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Daniel 7:9, 10, A.S.V.).

This is the prophet's description of the investigative judgment. The Supreme Court of the Universe is in session today. The characters and lives of men are passing in review before the Judge of all the earth, and to every man a reward will be given according to his works.

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"The Ancient of days did sit." The Ancient of days is God the Father. (Psalm 90:2.) He is the source of all being, the fountain of all law, the head of all authority. He presides in the investigative judgment. The Father is the One who renders the decisions as to who shall be saved in the everlasting kingdom.

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him" (Daniel 7:13). Jesus Christ appears in our behalf at the bar of God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"The judgment was set, and *the books* were opened." The books of record in heaven, in which the names and deeds of men are registered by unerring angel hands, constitute the evidence upon which the decisions of the judgment are rendered. "The dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12). Every man's life record is entered in the books of heaven by the recording angel. Thus Job said, "My witness is in heaven, and my record is on high" (Job 16:19).

"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Daniel 7:10). The holy angels, as attendants and witnesses, in number "ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), attend this great tribunal.

The Judgment of the Righteous

These angels present in that great court the life records of those to whom they ministered and whose lives they chronicled. It is thus, by their life records and in the

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person of Christ their advocate, that the righteous stand before God in judgment.

The investigative judgment of the righteous began in heaven in 1844, and will close at the end of human probation, when Jesus finishes His mediatorial work, just before His second coming. During this period all His professed people, both living and dead, are judged. Their cases are decided.

Hence the righteous do not appear in person in the investigative judgment, because that takes place before the saints are gathered to heaven at the coming of the Lord.

Jesus has been appointed by the Father to *execute* the judgment. The Supreme Court of the Universe is in session today. God has appointed Jesus "to be the Judge of quick and dead" (Acts 10:42). At His second coming He will appear as king (Revelation 19:11-16) to give reward to *His people* (Revelation 11:18) by raising the righteous dead and translating the righteous living (1 Thessalonians 4:15-18). At that time the righteous will appear in person before the judgment seat of Christ, and hear from His lips the words: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

The Judgment of the Wicked

The judgment of the wicked and the determination of the measure of their punishment will take place during the one-thousand-year period between the first and second resurrections, referred to in a previous chapter. (Revelation 20:4; Psalm 149:4-9.) The first resurrection at the second coming of Christ embraces only the righteous dead. At the coming of Christ the living wicked

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all die, for the Scripture says: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried" (Jeremiah 25:33). In this condition they remain during the one thousand years, for it is not until the end of that time that the second resurrection, the resurrection of the wicked, will take place. (Revelation 20:5.)

At the expiration of this period, Jesus will come to execute judgment upon the wicked. The wicked will be raised to life, and will appear before the judgment seat of Christ, to hear the awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41; see 2 Corinthians 5:10; Matthew 25:31-46).

It is not to be understood that this fire will burn forever, but that it is everlasting in its effect, that the wicked will be as though they had not been. (Malachi 4:1; Obadiah 16; Jude 7.)

Thus it is seen that in the *execution* of the judgment it is necessary that both the righteous and the wicked should in turn appear in person before the judgment seat of Christ. But it is not necessary in the *investigative* judgment for either class to appear in person, because on the books of heaven is the record of each life, and it is by that record that each will be judged. The judgment is based upon that which is found written in the books. Notice the following verse:

"The books were opened: and another book was opened, which is the book of life: and *the dead were judged out of those things which were written in the books, according to their works*" (Revelation 20:12).

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The Two Books

Two sets of books will be used in the judgment—books of men's works and the book of life. The books of record will be opened, and the dead will be judged according to the things written in these books.

The book of life contains the names of all who have ever entered the service of God. (Revelation 13:8.) It is the church book of heaven. (Hebrews 12:23; Luke 10:20.) Paul speaks of his faithful fellow workers, "whose names are in the book of life" (Philippians 4:3). The revelator declares that those only shall enter the city of God whose names "are written in the Lamb's book of life" (Revelation 21:27).

The Book of Remembrance

In Malachi 3:16 we read that a "book of remembrance" is written before God for them that fear Him and that think upon His name. From this it is evident that some angelic hand is chronicling the good deeds of those who fear the Lord and meditate upon His name. Their words of faith, their acts of love, are recorded in God's book.

Thus it was that the angel assured Cornelius that his prayers and charities had been "recorded" before God. (Acts 10:4, Weymouth's translation.) Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God" (Nehemiah 13:14). In the book of God's remembrance every deed of righteousness and mercy (Matthew 10:42; 25:35, 36) is immortalized. There every temptation resisted, every sin confessed, every evil overcome, every word of kindness, prayer, and testimony, is

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faithfully chronicled, and every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" (Psalm 56:8).

There is a record also in heaven of the sins of men. (Jeremiah 17:1; Job 14:17; Hosea 13:12; Deuteronomy 32:32-34; Romans 2:5, 6.) "Though thou wash thee with . . . much soap, yet thine iniquity is *marked* before me, saith the Lord God" (Jeremiah 2:22). "Behold, it is written before me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord" (Isaiah 65:6, 7). These texts show that the sins of men are upon record in heaven.

"Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*The Great Controversy*, p. 482.

"The judgment was set, and the books were opened." There is the book of life, upon whose pages the names of the candidates for eternal life are written. This is the calendar, or docket, of the heavenly court; and as the names are called, the records of men's lives come before the court as evidence. The angels who wrote the records produce the testimony, and the dead "are judged out of those things which were written in the books."

Those who have been faithful to Christ to the end of their lives will be accepted. Jesus, in speaking of the

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overcomer, declares that his name shall not be blotted out of the book of life, but that He will confess his name before the Father and before the angels. (Revelation 3: 5.) The names of some will be blotted from the book. Only the names of the overcomers will be retained in the book.

God says: "Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33). If any man's record shows that his sins are unrepented of and unforgiven, his name will be stricken from the book of life, and the record also of his good deeds will be erased from the book of God's remembrance. Thus it is made plain that if a righteous man departs from God and dies in sin, he will be punished for his iniquity, and all his righteousness will not be mentioned or remembered. (Ezekiel 3: 20; 18:24-26.) He who proves unfaithful will be blotted out of the book of life, his good deeds erased from the book of remembrance, and his sins will remain on the record against him, for which he, along with all the wicked, will be punished at the end of the one thousand years.

Dear Christian friend, how will you stand in the judgment? What will the record show? Will you be found faithful? Have you repented of every sin? When your name is called, what will happen in your case?

Remember, there are only two possible issues from this judgment. There will be no second chance. Either your name will be retained in God's book and your sins blotted out or your name will be removed from the heavenly list, your record of good deeds wiped out, and your sins left standing against you. Friend, which of these will be your portion?

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The decision turns upon whether you overcome sin, or let sin overcome you. May God help us so to take hold of Christ by faith that through Him we may be overcomers. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57, A.R.V.; see also 1 John 5:4, 5). Have you crowned Him Lord of all in your life?

How solemn is the judgment! It brings exaltation to eternal life, endless bliss, an everlasting home in the kingdom of God; or condemnation to everlasting destruction in the lake of fire, and eternal loss! Which will it be? Realizing the everlasting gain or loss that may be ours, shall we not by God's grace let this work of overcoming sin take precedence over everything else in our lives?

God Not Arbitrary

The blotting out of a name from the book of life is no arbitrary act of God. He whose name is blotted out has himself decided it. By loving sin he has counted himself unworthy of everlasting life. So also when the sins of men are blotted out of the book of God it will be but a proof that these sins have been blotted out of their life, that no more are they loved or cherished in the life, that victory over them is assured.

The power of choice is left with each one. We can give up our sins now and have them removed from the life and blotted out of the heavenly records. But if we retain them in the life, they will be retained in the records above, and we will perish with our sins in the lake of fire. Reader, which choice do you make?

When the work of the investigative judgment is finished, when the cases of those who in all ages have pro-

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fessed to be followers of Christ have been examined and decided, then the book of life will contain only the names of those who are to be saved at the coming of the Lord. At that time those whose names are written in the book of life will be mustered at heaven's great roll call, and mingling with all the holy angels, be led by Christ in triumphal entry into the city of God.

Thus we are told in Daniel 12:1 that *every soul* whose name is found written in the book at the close of probation will be saved. (See Revelation 21:27; 20:15.)

The great judgment day of the church began at the close of the 2300 days of Daniel 8:14. On October 22, 1844, the time came when the proceedings must begin. A word of command, and an angel turned the first leaf of the first mighty volume. The gigantic task of examining the lives of His professed people began. "The hour of His judgment is come"!

The judgment began with the first members of the race. As the book of life was opened, the name of Abel, the first man who ever died, appeared. The case of Abel is brought before the bar of God. The record of his life is carefully examined. All his words and deeds are rehearsed from the accurately preserved records in the books. It is noted, too, whether all his sins had been repented of. "Confessed and forgiven" was found written (Hebrews 11:4) beside each sin. The record of his acceptance of the Saviour was also there.

The Saviour's Plea

Then Jesus steps forward and pleads on his behalf. "This man confessed Me before men," He says, "and I confess him before Thee, Father, and before these angels. He

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looked forward to Me and made an acceptable sacrifice; I plead My sacrifice, My blood for him. Father, receive him."

The Father listens joyfully to such a plea as this, and Abel's sins are forever removed from the heavenly record, while his name is retained in the book of life and his reward in the kingdom is decided upon.

Other names are mentioned, however, at which Jesus remains silent. The names of men like Nadab, Abihu, and Saul, who ran well for a time and then fell away, are passed by in silence; and as no record is found of sincere, lasting repentance, God sorrowfully decrees that their names be stricken from His book. The words of David are now more than verified, "The wicked shall not stand in the judgment" (Psalm 1:5).

Thus through the years since 1844 this investigative judgment has been going on. The lives of millions of people whose names were once written in the book of life have come up one by one for review before this great tribunal. All who have ever taken upon themselves the name of the Lord must pass its searching scrutiny. Every name is called, and every case closely investigated. Names are accepted, names rejected.

At some point of time the cases of all the dead will have been adjudicated, and the court will turn its attention to the records of men and women alive today. One by one these will be dealt with, and finally, when the last case has been settled, the door of mercy will be shut, and the Judge will issue the decree which declares that everyone's future is eternally fixed: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still" (Revelation 22:11).

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Following soon upon this close of the judgment, Jesus will return to this earth to begin the work of executing the decisions determined, as we have before indicated, and then will follow the judgment of the evil angels and the wicked during the one thousand years.

This solemn work—the final work of the gospel—has been going forward in heaven for more than one hundred years. How far along in the successive generations of men has this judgment now reached? How near are we to that solemn moment when Jesus will say, "It is done; the last case is decided"?

Has that great court already reached the living? No man knows how soon his own name may come up in review before God. And when your name appears, what will the record reveal? If Felix trembled when Paul preached to him of a "judgment to come," how dare we be indifferent to the fearful responsibility of this present hour? Very soon, perhaps even today, our cases will come before God for decision. Are we safe? Shall we, like Felix, drive the thought from us? Let us beware how we hide it from our eyes. We must stand before the Judge. Are we ready for that day? How will you stand in the judgment?

Our attitude toward Jesus Christ in these closing moments of probationary time determines our eternal destiny. Said Jesus: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Luke 12:8, 9).

**Weighed
and
found—**





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MEL CRAIR, ARTIST

The Ten Commandments are the basis of God's judgment, but since man cannot keep them in his own strength, he needs the Saviour to pardon his sins.

Weighed and found—

DANIEL WEBSTER WAS once asked at a public dinner what was the greatest question that ever crossed his mind. His earnest, thoughtful reply is very impressive: "*My personal accountability to God.*"

This thought of individual responsibility to God should be kept constantly in mind. Some people attempt to justify their misdeeds by pointing to others who are guilty of the same wrongs. But no deed of others, however black, will excuse our own misconduct.

God has decreed: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," but "the soul that sinneth, it shall die." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezekiel 18: 20). Thus every soul is personally responsible to God for all his doings.

Every soul must answer for himself in the judgment. The issue will not turn on what anyone else has done. The decisive question will be, "What have *you* done?" Each one will be judged according to his own record. Should

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we not, then, do what we know is right, regardless of what others may do?

The godly character of our most intimate associates, even though they be the best loved of our own households, will not save us. Though these three men—Noah, Daniel, and Job—were in the land, “as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness” (Ezekiel 14:20).

No matter how close the association may be in this life, the judgment will reveal those who are truly the Lord’s, and will forever separate the whole mass of mankind into two classes—the one appointed to be taken to heaven at the coming of the Lord, the other to be left upon the earth, to be destroyed at last in the lake of fire.

“Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left” (Matthew 24:40, 41).

Two men may work side by side in the field, in the shop, or in the office. Or two women may be at work on the same garment. They may both have their names on the same church record. The one may be living up to the light of heaven, and be accepted as a member of God’s coming kingdom, while the other, by rejecting some truth sent from the Lord, will be lost.

Since the judgment is certain, and we cannot avoid it, the only wise thing to do is to prepare for it.

“A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished” (Proverbs 23:3).

In order to prepare for the judgment intelligently, we

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must know the standard of the judgment. This standard has been made plain to man in three ways: It is given in concrete form in the Ten Commandments; it is amplified in the Word of God, the Bible; it is given in the life of Christ. As expressed by the poet:

"In His life the law appears,
Drawn out in living characters."

The Word of God

The Bible is God's written will to us. It is His explanation to us of the only way by which we can be saved. It is the Christian's guidebook.

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

The Bible points out the path that we are to follow. It teaches us how to live. It sets forth the principles that are to govern our conduct at all times. God gave us the Bible to be our guide, and in the judgment day our actions will be compared with this book of instruction, and our cases will be decided accordingly.

"He that rejecteth me, and receiveth not my words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

The Law of God

The Ten Commandments are a revelation of the divine will. We can do the will of God only as our lives are brought into harmony with His law by having those divine precepts written upon our hearts by the Holy Spirit. (Psalm 40:8.)

The Ten Commandments are the only perfect rule of conduct in this world today. God gave man the Decalogue

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as a rule of life. That law defines sin (Romans 3:20); it also reveals righteousness (Psalm 119:172). It tells us what to do, and it teaches us what not to do. It contains the whole duty of man. (Ecclesiastes 12:13.)

"As many as have sinned in the law shall be judged by the law." "So speak ye, and so do, as they that shall be judged by the law of liberty" (Romans 2:12; James 2:12).

The law of Ten Commandments is the standard by which the characters and the lives of men will be tested in the judgment. It is important, therefore, that we obey it. In order to be prepared for the judgment, it is necessary that men be obedient to God's holy law.

The Ten Commandments are heaven's balances of justice and righteousness, in which the great Judge will weigh the life of each person. Everyone is familiar with the use of balances. You know that nine pounds of flour or sugar on one side will not balance ten one-pound weights on the other side. So, dear friend, nine points of obedience in our lives will not meet the ten requirements in God's law.

God says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). In order to be accepted in the judgment, we must be obedient now to every precept in the law. Shall we not, then, respond to God's last-day call, and come into line with all His commandments?

We may belong to the church; yea, our profession may be as high as heaven; but this will not avail in the great judgment day. The question that decides destinies for eternity is, "Have you by the grace of Christ done the will of the Father—have you kept His word?"

There will be many surprises when the Judge bestows His awards.

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"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

If we have chosen our own way instead of the way of His commandments, if we have followed the teachings of men instead of the Word of God, the sentence will be, "I never knew you: depart from me." But if we accept Jesus Christ, and through His grace do the will of the Father, an "abundant entrance" into the heavenly kingdom will be granted us.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

Christ Our Pattern

Jesus is our example. We are to follow in His footsteps. (1 Peter 2:21.) He is the way. He came here to live, to show us how to live. Yea, through His Spirit He even lives and achieves in us. (Galatians 2:20.) He is our pattern. In the judgment our lives will be compared with His life, to see whether they are in harmony with the divine standard.

"God shall judge the secrets of men by Jesus Christ." "He will judge the world in righteousness by that Man whom he hath ordained" (Romans 2:16; Acts 17:31).

We shall be judged by the Word, by the law, and by Jesus Christ. But these three all agree in one. Jesus Christ is the living Word. (John 1:1, 14.) His life is a perfect

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exemplification of the principles of the written Word. The life of Jesus Christ is also the law of God in living form. What He once wrote on stone, He translated into action in His life when He lived among men. The life of Jesus Christ is Heaven's explanation and interpretation of the Ten Commandments. This is the divine standard that will decide whether our actions are to be recognized with approbation and reward, or to be rejected with condemnation and punishment.

How to Prepare for the Judgment

If we would be prepared for the judgment, we must repent of every sin. Sin is the only thing that will ever condemn any man in the judgment. Sin in the life is the only thing that will prevent us from being prepared to meet our God. Hence God calls upon men everywhere to repent and get rid of sin that they may be ready for the judgment. (Acts 17:30, 31.)

There is only one way by which any man can get rid of sin, and that is to accept Jesus as His personal Saviour.

"Thou shalt call His name Jesus: for He shall save His people from their sins" (Matthew 1:21). "The blood of Jesus Christ His Son cleanseth us from *all* sin" (1 John 1:7).

Thus we are assured, in John 5:24, that the soul who accepts Jesus Christ "*shall not come into condemnation; but is passed from death into life.*"

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Our only hope in the judgment is to be hid in Christ (Colossians 3:3), clothed with His righteousness. His life

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alone will meet the requirements of the law by which we shall be judged. When we truly repent of our sins and by faith claim the blood of Jesus Christ as our atoning sacrifice, we are made partakers of His righteousness. Thus through the work of Christ in our hearts "the righteousness of the law" is "fulfilled in us"; and our lives will be found in harmony with the requirements of the holy law of God (Romans 8:3, 4), and we shall be accounted worthy in the judgment of a home in His kingdom.

Abiding in Him

If we are abiding in Jesus Christ it is our privilege to face the judgment with perfect confidence.

"He that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have *boldness* in the day of judgment" (1 John 4:16, 17).

Thus we should purpose, like the apostle, to be "*found in Him*," not having our own righteousness, "which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9).

In earthly courts men may purchase immunity. They may bribe the judge or jurors. Shrewd criminal lawyers may free men on technicalities. But there is only one hope for us in God's judgment, and that is Jesus Christ.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

No other person who ever lived on the earth can forgive our sins except Jesus Christ, because He is the only one who can appear at the bar of God in our behalf. He is the only one who can help us, not only by imputing to us His own righteousness but by imparting it to us day by day in our Christian experience. No man cometh

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unto the Father except by Him. (John 14:6.) He is able to save to the uttermost those that come unto God by Him, because He ever liveth to make intercession for them. (Hebrews 7:25.)

He is an advocate who never lost a case. But His wondrous intercession avails only for those who commit their cases to Him. He will take our cases on only one condition—the surrender of the life.

Is Jesus Your Advocate?

O my judgment-bound friend, let me ask, Is Jesus your advocate? Have you placed your case fully in His hands? Your eternal destiny depends on whether you have done this. Will Jesus plead your case? O accept Him, for there is no other hope!

Some years ago there lived in Russia a certain officer who was entrusted by the czar with the handling of large sums of money for the government. He began to appropriate to himself certain amounts from these funds. Finally the question came into his mind, What will happen to me when the auditor discovers these shortages?

He sat down and drew up a statement of the amounts he owed. It was a long and embarrassing list. He had no means with which to make good these shortages. In his anxiety he wrote under the figures, "Who is to pay all these debts?" Then he fell asleep at his desk.

It so happened that the czar was making a tour of inspection that day. Seeing this official asleep at his desk, he went up to him, and there saw the paper, with the question at the bottom, "Who is to pay all these debts?" Taking out his gold-mounted fountain pen, he wrote after the question his own name, "Alexander."

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Then he passed on. Can you not imagine that officer's joy when he awoke, looked again at the humiliating confession, and saw that the czar had assumed his debts?

This is just what our great Master is willing to do for each of us. There is a long list of sins—debts against your name and mine—in the books of heaven. Who is to pay all these debts? Are we ready to meet our record?

One day when Jesus wrote in the sand the sins of some men who stood before Him, they all fled from His sight. They were ashamed to meet their own record. If there should be hung up before us a complete list of all the wrongs we have ever done, we would not stay to read it through. If a photographer who could photograph people's hearts should come into the country, he would starve to death before he would get a customer.

The record of all our sins is written down in the books above, and we cannot change one iota of the record. But our record need not condemn us. Thank God, if we turn to Jesus in repentance, He will write at the bottom of that awful list of sins, "*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins*" (Isaiah 43:25).

Cleansed by Jesus' Blood

You can take a phonograph record, sponge it over with a cloth dipped in alcohol, and lo, the echoes are gone forever. You can take a film on which is photographically recorded some great disaster, wash it in nitric acid, and the picture fades away, to be seen no more. Thus can the precious blood of Jesus blot our sinful words and deeds from the heavenly records and expunge our evil thoughts and actions from heaven's photographic plates.

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Oh, how much better that your sins and mine be sent beforehand to the judgment, while the blood of the Man of Calvary is efficacious in blotting them from the books, than to have them "follow after" (1 Timothy 5:24), to meet us at a time when they will be opened to the gaze of the whole universe! We cannot prevent our sins from being recorded, but it is our privilege to have them blotted out in the judgment, if we will. The main question is, Will the record show that these evil things have been confessed and forgiven? Has the sinful life been surrendered to Christ, and His grace accepted to cover it?

Give up all your sins to God now. Hear His cheery voice, as Lowth's translation puts it:

"Come on now, and let us plead together: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Face the record now, soul, or you must face it in the judgment. Uncover all your sins by hearty confession before the Judge. Condone nothing, excuse nothing, palliate or shade nothing. Let the sin stand out in all its ugliness. But leave it there with the Judge! Let Him see you hiding behind Jesus Christ—see that you have broken partnership with sin forever. So shall you stand in the judgment, clad in the righteousness of God in Christ Jesus. The law of judgment will be a law of love and delight to your soul, and you will see in the Judge a Father and Friend.

"Worthy" or "Wanting"

In a certain old-fashioned village in Germany is a cathedral that is no longer used as a place of worship. It serves only as a museum. On the wall is a picture that represents the judgment.

WEIGHED AND FOUND—

Seated upon His throne of magnificence is Christ. Behind Him are His apostles and disciples for the purpose, it would seem, of aiding Him in the work of the judgment. And just in front of Him is a great crowd of people—just as far as you can see, there are heads. Standing in front of the people is an angel, a beautiful form, bearing in his hands a pair of balances. Over this picture of balances a hand has written, "Thou art weighed in the balance, and found ——." The writing hand has paused with the word "found." The hand appears to be waiting for the decision before writing the final word.

An American clergyman who visited the old cathedral to see the picture said:

"I have been told by people who are well acquainted with that church, that time after time men and women have gone in there, as I went, from mere curiosity, and have fallen in the aisles and begged for mercy and prayed for salvation. I want to say to you, I have never had anything in my life affect me as that picture did. At first there was nothing specially striking about it. I folded my arms and looked at it, and I called to mind the scripture about the judgment. But as I stood and looked at it, cold chills ran up my back."

We are living today in the time of the judgment. Your case and mine will soon come before the great Judge. Your life will be weighed by the standard of His law. The sentence will be pronounced: "Thou art weighed in the balance and found ——" The blank must be filled by one or the other of two words, "worthy" or "wanting."

The first spells eternal life for those after whose name it is written.

The second spells eternal destruction.

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Friend, which word will the angel write after your name? If the blank should be filled in at this very hour, which word would it be, "worthy" or "wanting"?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

Appendix





REVIEW AND HERALD

VERNON NYE, ARTIST

Under the blessing of God the family that closely follows the instruction of the Bible will have no fear of the judgment and its decrees.

Appendix

Who Is the Scapegoat?

IN THE FINAL disposition of the sins of the year in the typical service, the high priest placed them upon the scapegoat. Whom does the scapegoat represent? Some have thought that this scapegoat represents the substitutionary side of Christ's work on the cross. But this is a mistake. Jesus was crucified for us, but the scapegoat was not slain, or put to death, for the sins of the people. He was sent away "*alive*" into "a land not inhabited."

When the high priest came forth from the sanctuary, after sprinkling the blood of the Lord's goat on the mercy seat for the remission of Israel's sins, these sins were not placed upon the scapegoat in any propitiatory, atoning, or substitutionary sense. The Scripture distinctly declares that the atonement for the congregation of Israel *had already been made* when the high priest came out of the sanctuary. (Leviticus 16:17.)

The scapegoat does not make the atonement. Without the shedding of blood there can be no remission of sin. (Hebrews 9:22.) It was the blood of the Lord's goat that made the atonement. (Leviticus 16:15-19.) The Lord's

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goat represented the sacrifice of our Lord Jesus Christ.

Azazel is a transliteration of the Hebrew word rendered "scapegoat" in the Authorized Version of Leviticus 16:8. Who is this Azazel?

"Hengstenberg affirms with great confidence that Azazel cannot be anything else than another name for Satan." —CHARLES BEECHER, in *Redeemer and Redeemed*, pp. 67, 68.

Origen says:

"He who is called in the Septuagint Ἀπολοιπῆς (*Apopompaios*), and in the Hebrew 'Aza'zel, is no other than the devil."

The *Comprehensive Commentary*, in the note on Leviticus 16:8, has the following important remarks:

"Scapegoat: . . . Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmüller, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

In the type, when the sins of Israel had been forgiven and removed from the sanctuary by virtue of the blood of the Lord's goat, the high priest came forth bearing these sins in his own body, and placed them upon the scapegoat. So in the antitype, when our High Priest, Jesus, has finished the cleansing of the heavenly sanctuary, through the blotting out of the sins of His people, He will place the sins of God's people upon Satan, who will be declared guilty of all the evil that he has caused them to commit. Thus it is written:

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (Psalm 7:16).

Satan, as the antitypical scapegoat, does not bear these

APPENDIX

sins in any atoning sense. It is his own culpability for these transgressions, the guilt of his own sins, that is placed upon Satan's head.

Into the Wilderness

As the scapegoat was sent away by the hand of a fit man into the wilderness, into a land not inhabited (Leviticus 16:21, 22), so at the second coming of Jesus Christ, an angel from heaven binds Satan and casts him into the bottomless pit, the abyss, the earth laid waste and depopulated. There he will be confined, or "shut up," during the thousand years known as the millennium. (Revelation 20:1-3.) At the close of this period, Satan, with all the wicked, will be destroyed forever in the lake of fire. (Revelation 20:7-9; Ezekiel 28:18, 19.) Then a sinless new earth will appear, in which the righteous will live forever. (2 Peter 3:10-13.) Thus sin will be disposed of and wiped out of existence. (Nahum 1:9.)

This is the Scriptural doctrine of the atonement. Christ makes perfect satisfaction for the sins of all who come unto God by Him; while Satan not only bears the sins that are wholly his own, but is held and punished with the lost as principal in those he has tempted them to commit. In other words, Christ's death satisfies the demands of the divine law for all who avail themselves of His sacrifice. All other sins are expiated by Satan and his host of wicked men and angels, in the lake of fire.

The Reality of Sin

The Bible deals with sin as a concrete thing. Every transgression and disobedience must receive a just recompense of reward. (Hebrews 2:3.) A due measure of pun-

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ishment will be meted out for every sin. But thank the Lord, a way of escape has been provided for those who will avail themselves of it. Jesus says:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Reader, which course will you pursue? Will you by confession and repentance make Christ your sinbearer, or will you yourself continue to carry your guilt, and with it perish at last in the lake of fire? "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:19).



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